E.13.15

A PRACTICAL Catechiſm.

BIBL. CANT. ACAD.

By *H. Hammond*, D.D.

The Seventh Edition.

Theologia eſt Scientia Affectiva, non Speculativa. Gerſon.

Ἡ τὸ πίλ☉. βελτιῶσαι, ἢ διδάξαι. *Clem. Al. in Pædag.*

Whereunto is added the

REASONABLENESS OF CHRISTIAN RELIGION.

By the ſame Author.

LONDON,
Printed by *J. F.* for R. Royston, Bookſeller to His moſt Sacred Majeſty. 1662.

136:90

70, 32 11

To the Reader.

THE end of Christs Incarnation, Humiliation, and Death it self, being by St. *Paul* defined to be the *redeeming us from all iniquity, and purifying unto himself a peculiar people, zealous of good works*; and the end of his Resurrection being by St. *Peter* set down proportionable to that, to *bless us, in turning every one of us from our iniquities*; and the design of Christs own Sermons when he was in the world, being to make our *Righteousness exceed the righteousness of the Pharisees*; and so in effect, the reformation of lives, and heightning of Christian Practice to the most elevated pitch, being the one onely design of all our Christianity: It must needs be matter as of terror, so of astonishment also, a most direful prodigy, a most ominous, fatal prognostick in these last dayes, that Christians have so quite unlearnt their Master, made their lives such a continued contradiction and confutation of all his methods, such a frustration of all his aims; that the principles of Christian purity, and meekness, and mercifulness, and peaceableness, should (not onely of old among *Julian*'s Souldiers, but even now among Christian Professors, among those that make good all the formal outward part of discipleship, that have had Christs *eating and drinking daily among them*, and *teaching in their presence*) be perfectly abandoned

and rejected, even with reproach and ſcorn, out of all their thoughts; yea, that the declination of Chriſtian practice ſhould be at laſt ſo great as to tear up the very root and foundation, I mean all natural, moral juſtice and honeſty, and in place thereof to ſet up a new body of *Carneades* his Philoſophy, in ſtead of thoſe old *Heathen* dry principles of Integrity and Uprightneſs, that one law of Intereſt, and Paſſion, and Self-preſervation. So that as *Machiavel* thought Religion would emaſculate and enfeeble Commonwealths, we have more reaſon to complain, that it hath debauched and corrupted lives: and were it not that God hath been pleaſed to preſerve a ſcattered remnant, a few in every Nation, to be the Records, as it were, from whom it may be ſeen what Chriſtianity is able to doe, if it may be hearkned to, were it not that there are a few ancient Primitive ſpirits, by whom, as by a Standard, all others may and ought to be reformed; we have reaſon to think and ſay, That Chriſtian-men are the impureſt part of the world; that Satans after-game hath proved more lucky and proſperous to him then his firſt deſignment did; that his night-walk hath brought him more Proſelytes, then his unlimited range of going up and down *to and fro over the face of the Earth*; that *as ſin by the Law*, ſo Satan by the *Faith of Chriſt*, hath taken occaſion, and ſo deceived and ruined us more deſperately, more univerſally, then by all the National Idolatrous cuſtoms of Heatheniſm he

he hath been able to doe. What the one great error is, what the fundamental tranſcendent diſtemper that hath had all this inauſpicious influence upon us, may perhaps be no great difficulty to diſcern. Is it not, that Chriſtianity hath been taken, if not with the Atheiſt for an Art or Trick, yet with the Scholaſtick for a Science, a matter of ſpeculation, and ſo, that he that knows moſt, that believes moſt, is the only ſanctified perſon? Is it not, that of the two ſorts of things that belong to another life, the viſion, which is peculiar to that ſtate, is by men deſired to be anticipated and acquired here, and the love and purity which alſo belong to it, are taken for impertinent things, that we are not concerned in? Is it not, that the factions and animoſities which are thus begotten in us againſt all that are not of our opinions in Religion, are thought to be our duty, and our piety, and all our zeal laid out upon this one head, of hating and condemning of all others, and ſo *the love of many being grown cold*, by a natural conſequence all kinde of *iniquity is increaſed?* If this be not the bottome of the matter, if one (or more of theſe in conjunction) have not had the priviledge to engroſs all our ſin and ruine, yet ſure it hath been a mighty and a moſt peſtilent ingredient in it: and I ſhall venture to gueſs but at one more, ſome *wreſtings of Scripture to our own deſtructions*, either by undertaking without a guide to underſtand difficult Prophecies of *Daniel* and the *Revelation*, and accommoda-

ting them to the feeding of our own paſſions, making them to comply with our deſignes, whatſoever they are, (which, next pretending to immediate Inſpirations & Enthuſiaſms, and ruling our ſelves not by the ſtanding Rule of *Scripture*, but by ſomewhat quite diſtant from that, whether we miſcall it *ſpirit* or *conſcience*, is the moſt infallibly pernicious) or elſe by miſtaking of ſome plainer places, and ſo ſwallowing & preposſeſſing our ſelves with ſome doctrines which directly incline to carnal or ſpiritual ſecurity, and then inſiſting more violently on them then on any other, making them marks of the moſt ſpiritual, ſanctified men, and ſo able to excuſe thoſe trifles of vicious life, that ſuch pious profeſſors may poſſibly be guilty of. What theſe doctrines are, I ſhall not in this place particularly define, but rather labour (by inſtilling thoſe diſtant principles which moſt naturally and directly and immediately tend to Chriſtian practice) to prevent or cure thoſe poiſons. This, and nothing but this, is entirely the deſign of this enſuing platform; which being again reviewed, hath received ſuch alterations and increaſes as ſeemed moſt conducible to the ends to which it was firſt deſigned, and having now attained the juſt growth, hath more reaſon to expect the benefit of the Readers Prayers, the bleſſing influence of Heaven upon him and it. The Lord remove all prejudices and reſiſtances, which may foreſtal or obſtruct the deſired fruits and effects of it.

H. HAMMOND.

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A Practicall CATECHISME.

LIB. I.

Scholar.

I Have by the grace of God, and your help and care, attained in ſome meaſure to the underſtanding of the Principles of Religion, propoſed to thoſe of my age by our Church-Catechiſme; and ſhould in modeſty content my ſelf with thoſe Rudiments, but that I finde my ſelf, as a Chriſtian, not onely invited, but obliged to grow in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. Of Divinitie.

Shall I therefore beſeech you to continue my guide, and to direct me, firſt, what kinde of queſtions it will be moſt uſeful for me to ask, and you to inſtruct me in, that I may not pleaſe my ſelf, or trouble you with leſs profitable ſpeculations?

Catechiſt. I will moſt readily ſerve you in this demand, and make no ſcruple to tell you, that that kinde of *knowledge* is moſt uſeful, and proper to be ſuperadded to your former grounds, which tendeth moſt immediately to the directing of your Practice; for you will eaſily remember, that it was the form of the young man's queſtion, Mark 10. 17. *Good Maſter, what ſhall I doe that I may inherit eternal life?* and our books tell us, that the *Oracle*, (that is, the *Devil* himſelf) was inforced to proclaim *Socrates* to be the wiſeſt man in the world, becauſe he applied his ſtudies and knowledge to the *morall* part, the ſquaring and ordering of mens lives: Of Practical Points.

and *Gerson*, a very learned and pious man, hath defined * *Divinity*, of all others, to be an *affective*, not onely *speculative*, knowledge; which you will best understand the meaning of, by a very ancient writers words, which are in English these, that * *the end of Christian Philosophy is to make men better, not more learned; to edifie, not to instruct.*

* *Theologia est Scientia affectiva, non speculativa.*

* ὁ τῆς φιλοσοφίας σκοπὸς, οὐ διδάσκαι. *Cl. Al. in pæd.*

S. *I shall most willingly intrust my self to your Directions: and though the vanity of my heart, and the unrulinesse of my youthful affections may perhaps make me an improper Auditor of such Doctrines; yet I hope the Doctrines themselves, and the assistance of Gods grace, obtainable by our Prayers, may be a means to fit me to receive profit by them. I beseech you therefore to tell me your opinion, what kinde of Doctrines, and what parts of Scripture will be likely to have the most present influence on my heart, or contribute most to a Christian Practice.*

The principal sorts of them.

C. I conceive especially these five; first, the Doctrine of the *first* and *second Covenant*, together with the difference of them: secondly, the *Names*, and (in one of them intimated) the *Offices of Christ*: thirdly, the *Nature* of the *Three Theological Graces, Faith, Hope*, and *Charity*, together with *Self-denial*, and *Repentance*, or *Regeneration*: fourthly, the difference and dependence betwixt *Justification* and *Sanctification*: and lastly the thorough understanding of our Saviours *Sermon on the Mount*, set down in the *fifth, sixth* and *seventh* Chapters of Saint *Matthew*'s Gospel. And when those are done, I may perhaps give you a second view of some particulars which you have already learned, but not so distinctly in order to *Practice*: Such are the *Creed* it self, the *Sacraments*, and the *vow of Baptisme*, a most *practical* point. But you will be frighted with the length of this task, and discouraged from setting out on so tedious a journey.

S. *I shall think it unreasonable for me to be tired with receiving the largest favours that you have the patience and the charity to bestow upon me: and to shew you that I have an appetite to the journey, I shall not*

give

give you the leaſt excuſe of delay, but put you in minde where it was that you promiſed to ſet out, or begin your firſt ſtage, and beſeech you to goe before me my guide and inſtructer, firſt, in the doctrine of the two Covenants: *To which purpoſe my Ignorance makes it neceſſary for me to requeſt your firſt help, to tell me what a* Covenant *is.*

C. A *Covenant* is a mutual compact, (as we now conſider it) betwixt God and man, conſiſting of *mercies* on *God*'s part made over to man, and of *conditions* on mans part required by *God.*

Sect. I. *Of the firſt Covenant.*

S. *It will be neceſſary for me to demand, firſt, what you mean by the* firſt Covenant.

C. I mean that which is ſuppoſed to be made with *Adam*, as ſoon as he was created, before his firſt ſin, and with all mankind in him.

S. *What then was the mercy on Gods part made over to him in that Covenant?*

The mercies given in it.

C. It conſiſted of two parts, one ſort of things ſuppoſed before the Covenant, and abſolutely given to him by *God* in his *Creation*: another *promiſed*, and not given but upon *condition.*

S. *What is that which is abſolutely given?*

Abſolutely.

C. 1 A *Law* written in his *heart*, teaching him the whole duty of man. 2 A *poſitive law*, of not eating the fruit of one tree in the garden, all others but that one being freely allowed him by God. 3 A *perfect ſtrength* and ability beſtowed on him to perform all that was required of him, and by that a poſſibility to have lived for ever without ever ſinning.

S. *What is that which was promiſed on condition?*

On condition.

C. 1 *Continuance* of that *Light* and that *ſtrength*, the one to direct, the other to aſſiſt him in a perſevering performance of that perfect obedience. 2 A crown of ſuch performance, aſſumption to eternal felicity.

S. *What was the condition upon which the former of theſe was promiſed?*

C. Walking in that *light*, making uſe of that *ſtrength*; and therefore upon defailance in thoſe two,

(on commiſſion of the firſt ſin) that *light* was dimmed, and that *ſtrength* (like *Sampſon*'s when his locks were loſt) extremely weakned.

S. *What was the condition upon which the Eternal felicity was promiſed?*

C. *Exact, unſinning, perfect obedience,* proportioned to the meaſure of that ſtrength; and conſequently upon the commiſſion of the firſt ſin, this *crown* was forfeited, *Adam* caſt out of Paradiſe, and condemned to death, and ſo deprived both of *Eternity* and *felicity*: and from that hour to this there hath been no man living (*Chriſt* onely excepted, who was God as well as man) juſtifiable by that *firſt Covenant, all* having *ſinned, and ſo coming ſhort of the Glory of God* promiſed in that *Covenant.*

S. *You have now given me a view of the firſt Covenant, and I ſhall not give my curioſity leave to importune you with more queſtions about it. Onely, if you pleaſe, tell me, what condition* Adam, *and conſequently mankind, were concluded under, upon the defailance or breach of the condition required in that firſt Covenant; for I perceive* Adam *ſinned, and ſo brake that condition.*

The ſtate of man after the breach of the firſt Covenant.

C. I have intimated that to you already, and yet ſhall farther enlarge on it. Upon the fall of *Adam,* he and all mankinde forfeited that *perfect light* and *perfect ſtrength,* and became very defective and weak both in *knowledge* and *ability* of performing their duty to their Creator, and conſequently were made utterly uncapable of ever receiving benefit by that *firſt Covenant.* It being juſt with God to withdraw that high degree of ſtrength and grace, when he ſaw ſo ill uſe made of it.

S. *But why ſhould God inflict that puniſhment upon all mankind, for (or upon occaſion of) the ſin of that one man? Though he uſed his talent ſo very ill, others of his poſterity might have uſed it better, and why ſhould they all be ſo prejudged upon one mans miſcarriage?*

Gods Wiſdom therein.

C. Many reaſons may be rendred for this act of God's, and if they could not, yet ought not his *wiſdom*

to

to be arraigned at our *tribunal*, or judged by us. Now this is an act of his *Wiſdom*, more then of diſtributive *juſtice*, it *being free for him to doe what he will with his own*, and ſuch is his *Grace* and his *Crown*. But the moſt full ſatisfactory reaſon may be this, becauſe *God* intending to take the forfeiture of that *firſt Covenant*, intended withall to make a *ſecond Covenant*, which ſhould tend as much (or more) to the main end, the eternal felicity of mankinde, as (or then) the firſt could have done. And that you will acknowledge, when you hear what this *ſecond Covenant* is.

Of the ſecond Covenant.

S. *I beſeech you then, what is the ſecond Covenant? and firſt, with whom was it made?*

C. It was made with the ſame *Adam* now after his fall, in theſe words, *The Seed of the woman ſhall break the Serpents head*, Gen. 3. 15. and afterwards repeated more plainly to *Abraham*, Gen. 22. 17, 18.

S. *But who is that Seed of the woman?*

C. It is our Saviour *Jeſus Chriſt*, which ſprang from the progeny of that woman.

The promiſes thereof.

S. *What then is the firſt thing promiſed in that ſecond Covenant?*

C. The giving of *Chriſt*, to take our nature upon him, and ſo to become a kinde of ſecond *Adam*, in that nature of ours to perform *perfect*, *unſinning* obedience, and ſo to be juſt, according to the condition of the *firſt Covenant*, and yet being faultleſs to undergo a ſhameful death voluntarily upon the *Croſs*, to ſatiſfie for the ſin of *Adam*, and for all the ſins of *all mankind*, to *taſte death for every man*. *Heb.* 2. 9. to die for all thoſe which were *dead in Adam*, 2 *Cor.* 5. 15. And this being the firſt thing, all other parts of this *Covenant* are conſequent and dependent on this: and ſo the ſecond *Covenant* was made in *Chriſt*, ſealed in his blood, (as it was the cuſtome of the *Eaſtern Nations* to ſeal all *Covenants* with *blood*) and ſo confirmed by him, which is the meaning of thoſe words, 2 *Cor.* 1. 20. *All the promiſes of God in him are Yea, and in him Amen*, that is, are *verified* (which is the importance of *Yea*) and *confirmed* (which is meant by *Amen*)

Amen) into an immutability, in, or by Christ.

S. *Well then: what are the promises or mercies made over unto us in* Christ, *and since his coming into the world, by this second Covenant?*

The first mercy. Gracious precepts.

C. *First*, (that which is peculiar to *Christ*, since his *coming* into the world) the giving us such *precepts* as by their own *inward* goodness are able to *approve* themselves to our reasonable nature, and so to the *meanest* as well as *learnedest* men, (whereas the more *Mosaical* observances were of another nature, such as whose goodness depends wholly on *Gods Commanding* them) and again, not *outward carnal* observances, (as the *Mosaical* were) but *spiritual*, to the purifying of affections; *viz. that Law of faith*, according to which we Christians ought to live. And this is set down as a part of that Covenant, *Heb*. 8. 10, 11. (taken out of *Jer*. 31. 31.) where the duty of the *new Covenant*, which under the times of *Christ* should be revealed, is set down (first, *privatively*) not like that of *Mosaical Observances*, external and carnal, *v*. 9. but (*positively*) laws *given into their mindes and hearts*, *v*. 10. i.e agreeable to the rational soul, and [*I will be their God, and they shall be my people*] i.e. *sincere*, honest *obedience*; not such as was fit to be imposed on *hard-hearted Jews*, to encumber and trash them, but such as becomes an *ingenuous* people: and then it follows, *v*. 11. *They shall not teach, &c.* i.e. there shall be no need of such laborious instruction out of the law, what to doe in point of *abstinences, sacrifices, uncleannesses, purgations*, &c. as among the *Jews*; and lastly, *I will be mercifull to their unrighteousness*, &c. free pardon to all true penitents, and sincere servants of *God*, merely by *Gods* free *grace* and mercy in *Christ*, without those *expiations* under the law. So again, (where this *new Covenant* is set down) *Rom*. 10. 8. out of *Deut*. 30. 11, &c. *The commandement which I command thee this day, is not hidden from thee* (the *Hebrew* word there is by the *Translators* best exprest, [a] *it is not too heavy for thee*) and in other places, [b] *it is not impossible for thee*; and that farther exprest in *Deut*. *v*. 12, 13. *it is not in heaven*, *nor*

a [illegible]

b [illegible]

nor beyond sea, &c. i.e. it will cost no great pains to bring you to the *knowing* of it, nor, if you please, to the *practising*, it being very agreeable and consentaneous to every ones nature, the very soul within us being able to tell us, that what *Christ commands*, is better even for us, as *men*, then any thing else; and therefore it follows, v. 14. *it is very nigh thee, in thy mouth, and in thy heart, that thou mayest doe it*, i.e. it is very *easie* for thee to *learn* and *understand*, and *practise* also. And what this is, is punctually set down in that tenth to the *Romans*, v. 9. *confessing of Christ, and cordiall belief of his Resurrection:* the first containing under it a *sticking* fast to Christ when the *Christian* Doctrine or Profession is *persecuted*, and the second, a *rising* from sin as he *rose*, a new *Christian* life, in the practice of those rules of life which he hath left us. To this purpose again is that of Saint *John*, that *Christs commandements are not grievous*, not *heavy*, or unsupportable; and of Christ himself, that his *yoke is easie*, (the [c] *Greek* signifies more,) *a good, a gracious yoke*, and *his burthen a light burthen*. The second *mercy* made over to us by the second *Covenant*, is (that even now intimated) the *promise* of *pardon* or *mercy to our unrighteousnes, and our sins and our iniquities*, *Heb.* 8. v. 12. to wit, to the frailties which those that serve God sincerely do yet fall into, and whatever *enormities* they have formerly been guilty, but now repented of. The *third* is, the *giving* of *grace* or *strength*, although not perfect, or such as may enable us to live without ever sinning, yet such as is sufficient to perform what is necessary now under this second Covenant, or so as *God* in *Christ* will *accept*, according to that of Saint *Paul*, that *he can doe all things through Christ that strengthens him*; able to doe nothing of himself, in order to the attaining of bliss, (*We are not sufficient of our selves*, saith he in another place, *to doe any thing*) but yet through *Christ that strengthens me, I can doe all things* that are now required of me, (*Our sufficiency is of God.*)

[c] ἐπιεικὲς

The second Mercy, Pardon of sins.

The third Mercy, giving of strength.

S. *I beseech you, where is this part of the Promises of the second Covenant set down in Scripture?*

C. 'Tis intimated in these and many other places,

but is diſtinctly ſet down in the ſong of *Zachary*, Luke 1.74. *Luke* 1.74. he there ſpeaks of the *oath which God ſware to our father Abraham*, v.72. which he ſtyles God's *holy Covenant*, v.71. and he ſpecifies two parts of it: 1. *Deliverance* or ſafety from the power of our *enemies*, *Sin* and *Satan*, in theſe words, *that we being delivered* d ἀφόβως, ἀκινδύνως. *without fear*, (for ſo the pointing of the *Greek* words in the moſt ancient copies teach us to read) that is, without danger, ſafe and ſecure, *out of the hand of our enemies*: 2. *Giving* of *power* or *ſtrength* to us, to enable us *to ſerve him*, ſo as he will accept of, and to perſevere in that ſervice, in the reſt of the words [that *he would grant* e δῷη. (or, as the word is rendred, *Rev.* 11.3. *give power*) *unto us that we might ſerve him* (or, *to ſerve him*) *in holineſs and righteouſneſs before him all the dayes of our life.*]

S. *This place is, I acknowledge, a clear one to the purpoſe, and I have nothing to object againſt it; onely pardon my curioſity, if having been told by you, that this ſecond* The oath unto *Abraham.* *Covenant was repeated to* Abraham, *Gen.* 22.16. *and finding it here called the oath ſworn to* Abraham, *and yet by reading of that oath in* Gen. *not finding any ſuch form of words there expreſt, I beſeech you to ſatisfie this ſcruple of mine, and reconcile thoſe two places, which both you and the margents of our Bibles acknowledge to be parallel the one to the other, but the ſound of the words doth not ſo readily conſent to it. The granting me this favour may, I hope, make the whole matter more perſpicuous.*

Interpreted. C. I am of your opinion, and therefore ſhall readily do it, and it will coſt me no more pains then this, 1 To tell you that there is one part of the *oath* mentioned in *Gen.* which belonged peculiarly to the temporal proſperity of the people of the *Jews*, which were to ſpring from that *Abraham* [*I will multiply thy ſeed, &c.*] and indeed that whole verſe 17. may literally and primarily be referred to that; but then beſides that, (which *Zachary* reſpecteth not) there are three things more promiſed, *ſpiritual bleſſing*: *ſpiritual victory*, and the *incarnation of Chriſt*: the laſt of theſe *Zachary* mentions not in the words of the oath, becauſe it is ſuppo-

ſuppoſed in his whole ſong, (occaſioned only by it, and uttered on purpoſe to celebrate the incarnation of *Chriſt*;) but the other two parts are ſpecified and interpreted by him; the victory over (or *poſſeſſing the gates of*) *the enemies* there, is here called *deliverance* (*without fear or danger*) *from the hands of our enemies*; and the *bleſſing* there, is explained here to be *giving* us power *to ſerve him in holineſs and righteouſneſs before him all our daies*, that is, giving us the grace of God for the amending of our lives, according to that of the Apoſtle, *Gal.* 3.14. where the *receiving the promiſe of the Spirit* is called the *bleſſing of* Abraham, the power of *Chriſt* (aſſiſting and enabling us to perſevere) being really the moſt ineſtimable *bleſſing* that this life is capable of: to which purpoſe Saint *Peter*, *Acts* 3.26. ſpeaking of Chriſt *ſent* by *God to bleſs us*, expreſſeth the thing wherein that *bleſſing* conſiſts, to be, *in turning away every one from his iniquities*.

The bleſſing of Abraham.

S. *I have troubled you too far by this extravagance, I ſhall make no delay to recall my ſelf into the rode again, and having been taught by you theſe ſeveral particulars of Gods promiſe in the ſecond Covenant, I ſhall deſire you to proceed to tell me what is the* condition required of us *in this Covenant*; *unleſs perhaps here be ſome farther particulars promiſed on Gods part, which you have not yet mentioned.*

C. The truth is, there be two more promiſes of God (though implyed in the third degree before mentioned, yet fit now to be more explicitly inſiſted on) the *firſt*, of giving *more grace*, the *ſecond*, of *crowning* with *glory*; but both theſe are conditional promiſes. The *firſt*, upon condition that we make uſe of thoſe former talents, thoſe weaker degrees of grace given us, which is the intimation of the Parable of the noble man, *Luke* 19.13. the ſumme of which is, that *unto every one that hath* (that is, hath made good uſe of the talent of grace intruſted to him, as *Heb.* 12.28. *to have grace* ſignifies to make uſe of it to the end to which it is deſigned) *ſhall be given. and from him that hath not*, (i.e. hath not made that uſe he ought) *even that he*

The fourth promiſe, giving more grace.

he hath shall be taken from him. The *second*, upon condition that he be (at the day of death or judgement) such a man as Christ now under the second *Covenant* requires him to be.

The fifth promise, crowning with glory.

S. *What then is the condition of the second Covenant, without which there is yet no salvation to be had?*

The condition of the second *Covenant.*

C. I shall answer you *first* negatively, *then* positively. *Negatively*, it is not, 1 *perfect, exact, unsinning obedience*, the never offending at all in any kinde of sin; (this is the condition of the *first Covenant*) nor 2 is it never to *have* committed any *deliberate* sin in the former life; nor 3 never to have *gone* on or continued in any habitual or customary sin for the time past: but it is *positively, the new creature*, or renewed, sincere, honest, faithful obedience to the *whole Gospel*, giving up the *whole heart* unto Christ, the performing of that which God enables us to perform, and *bewailing* our infirmities, and frailties, and sins, both of the past and present life, and *beseeching* God's pardon in Christ for all such; and sincerely labouring to mortifie every sin, and perform uniform obedience to God, and from every fall rising again by repentance and reformation. In a word, the *condition* required of us, is a *constellation* or conjuncture of all those *Gospel-graces*, *Faith, Hope, Charity, Self-deniall, Repentance*, and the rest, every one of them truly and sincerely rooted in the Christian heart, though mixed with much weakness and imperfection, and perhaps with many sins, so they be not wilfully and impenitently lived and died in, for in that case nothing but perdition is to be expected.

Negatively.

Positively.

S. *What part of the promises is it of which this condition is required to make us capable?*

C. Pardon of sins, and *Salvation*: by which you see that no man shall be *pardoned* or *saved*, but he that observes this *condition*.

S. *What condition is then required, to make us capable of that other part of the conditional promise, to wit, of* more grace, *or* continuance *of that we have already?*

C. A careful industrious *husbanding* of it, and daily *prayer* for daily *increase*, and attending diligently to the *means* of grace.

S. *Me-*

S. *Methinks I understand somewhat of the nature and difference of these two* Covenants, *and shall not need to ask you which of them it is in which we* Christians *are now concerned, for I take it for granted that it is the second. Onely be pleased to tell me, which of these two it was by which the* Jews *were to expect salvation?*

C. Both *Jew* and *Gentile*, that is, every man that ever was or shall be saved from the beginning of the world, was, and is, and shall be saved by this *second Covenant*.

S. *How then were the* Jews *obliged to the observation of the Law? is not the Law the* first Covenant?

C. The *Judaical* law was not the *first Covenant*, (in the notion wherein now we take it) but the *law of unsinning perfect obedience* made with *Adam* in innocency. The truth is, the *Judaical* law did represent unto us the *first Covenant*, and that especially, and therefore is so called, *Heb.* 8. but so it did the second also: the first, by requiring *perfect obedience*, and pronouncing a curse on him that *continued not in all* those many burthensome ordinances which the law gave no power to any to perform; the second, in the *sacrifices*, and many other *rites*, which served as Emblems to shew us *Christ*, and in him the *second Covenant*. The Jewes concernment in the *second Covenant*.

S. *I shall not interpose any more difficulties, which my ignorance might suggest, but onely put you in minde, that you told me that this Doctrine had a most present influence on our lives: be pleased to shew me how.*

C. It hath so many ways; I will mention a few. First, by prescribing the *condition*, it sets us a work to the performance of it, and that is living well. Secondly, by shewing us how possible or feasible that *condition* is by the grace & help of *Christ*, it first obliges us to a *diligent performance* of that duty of *Prayer* for that *Grace*, and then stirs us up to *endeavour* and *industry* in doing what we are enabled to doe, that we *receive not the grace of God in vain*. Thirdly, by shewing us the necessity, *indispensable necessity* of *sincere obedience*, it shuts the door against all temptations to *carnal security*, *sloth*, *presumption*, *hypocrisie*, *partial obedience*, or *habitual going* on in sin. And fourthly, by shewing the true grounds The influence of this doctrine on mens lives.

grounds of *hope*, it fortifies us against *desperation*. And lastly, if we need any encouragements in our *Christian* walk, his *promise* to *enable* first, and then to *accept*, will most abundantly contribute to that purpose.

S. *I acknowledge the usefulness of your Directions, and I beseech God to assist me in bringing forth the fruit which it is just for you to expect, and for God to require from them: and I promise you by his help to be mindful of your admonitions.*

Sect. II. *Of the names of Christ.*

I shall desire you to proceed to the second kind of Doctrine, which at first you mentioned, the names, *and in one of them the* offices *of* Christ. *I beseech you what names do you mean?*

C. Those two eminent and vulgarly known, so often repeated, but so little weighed, *Jesus* and *Christ*.

S. *I pray you what is the importance of the word* Jesus?

C. It is an *Hebrew* word which signifies *Saviour* or *Salvation*. I shall not need to prove it, when an Angel hath asserted it, *Matth.* 1.21. *Thou shalt call his name* Jesus: *for he shall* save *his people from their sins.*

Of the name JESUS. Matt. 1.21.

S. *The place you cite I have considered, and finde some difficulty in it, by giving my self liberty to read on to the two next verses, the words of which are these*: All this was done that it might be fulfilled which was spoken by the Prophet, saying, Behold, a Virgin shall conceive and bear a *Son*, and they shall call his name *Emmanuel*. *How could his name be called* Jesus *and* Emmanuel *too? or how could the calling his Name* Jesus, *be the fulfilling of that prophecy that foretold that they should* call his name *Emmanuel?*

C. You are to know that in the *Hebrew* tongue, *word* and *thing*, and so also *calling* and *being*, *name* and *person*, are all one; *No word shall be impossible with God*, is, *nothing shall be impossible*: and, *my house shall be called a house of Prayer*, is, my house *shall be* the house of Prayer, *to all people*, that is, to the *Gentiles* as well as *Jews*; and so many *names*, that is, so many *men*: and according to that idiom, (retained both in the *Prophets* of the *Old* and *Evangelists* of the *New Testament*) this phrase [*They shall call his name Emmanuel*] is in signification

Emmanuel.

fication no more then this, *He shall be God with us*, or *God incarnate* in our flesh; which incarnation of his, being on purpose *to save his people from their sins*, that prophecy which foretold it, was perfectly fulfilled in his birth and circumcision, at which time he was called *Jesus*. Which name was but a signification of his designe in his coming into the world, according to another place; *This day there is born in the city of David a Saviour, which is Christ the Lord.*

S. *By the answering of my impertinent scruple, I have gained thus much knowledge, viz. that the whole end of* Christs *birth, of all he did and suffered for us, was that he might save us. I pray you then, what is meant by* saving?

Saving from sin.

C. *To save* is to *redeem* from *sin*, as you will acknowledge, if you observe but these two plain places; first, that which even now I cited, *Matth.* 1. 21. [*He shall save his people from their sins,*] (which is the onely reason there rendred, why he is called a *Saviour*) then *Tit.* 2. 14. *Christ gave himself* to be crucified for us, that he *might redeem us from all iniquity.*

S. *Wherein doth this saving or redeeming from sin consist?*

In three things.

C. In three things: First, in obtaining *pardon* for sin, or reconciling us to God, and (consequently to that) in delivering us from the eternal torments which from *God* as *Judge*, and from *Satan* as *accuser* first, and then as *executioner*, are in strict justice, or by the first *Covenant*, due to sin. Secondly, in calling men to repentance, thereby weakning the *reigning* power of *sin*, and the *tempting* power of *Satan*, by mortifying the old man, (that is, the sinful *desires* of the *natural* and sinful *habits* of the *carnal* man) and by implanting a new *principle* of holiness in the heart. And thirdly, in *perfecting* and accomplishing all these so happy beginnings, at the end of this life in heaven.

S. *How can it be said that* Christ *came thus to* save, *to doe all this, when so many, so long after his coming, are so far from being thus saved in all or any of these three senses?*

C. That

How then it comes that all are not ſaved.

C. That he came to *ſave* is certainly true, whatſoever objections you can have againſt it: and that by *ſaving* theſe three things are meant, if you pleaſe, I ſhall manifeſt from other *Scriptures*. The *firſt* ſenſe is contained in the word, (as it is uſed, *Luke* 1. 71.)

a σωτηρία. [a] *ſalvation*, or *that we ſhould be ſaved from our enemies*, which muſt needs be our ſpiritual enemies, *ſin* and *Satan*: and if you doubt whether *ſin* be there meant, or the *pardon of ſin* by that *ſaving*, the next verſe will clear the difficulty, where it follows, [b] to *perform the mercy*, or *mercifully* to deal with *our fathers*, and *to remember his holy Covenant*, of which *Covenant* you know this is one ſpecial part, *Heb.* 8. 12. [c] *I will be merciful to their ſins*, (which explains the *merciful dealing* there) and *their iniquities will I remember no more*. And then for the ſecond ſenſe, that *ſaving* ſignifies *calling to Repentance*, may appear not only by comparing thoſe two places, [*I came to call ſinners to Repentance*,] and [*Chriſt Jeſus came into the world to ſave ſinners*] but alſo by a notable place, *Acts* 2. very uſeful for the explaining of that word, v. 38. 'tis reported that Saint *Peter* ſaid unto them, *Repent*, &c. and v. 40. [d] *in more other words he teſtified unto them, or preached* unto them, ſaying, [e] *Be ye ſaved*, or *eſcape ye, from this perverſe generation*: whence it is clear, that *being ſaved*, &c. is but *more other words* to ſignifie *repentance*, and therefore ſurely that word, v. 47. which we render [f] *ſuch as ſhould be ſaved*, but is literally [*the ſaved*] ſignifies peculiarly thoſe who *received that exhortation*, v. 41. that is, thoſe that *repented* of their ſins; and accordingly it is rendred by the *Syriack* [*The Lord added daily ſuch as became ſafe in the Church*] i. e. which recovered themſelves from that danger in which they were involved in that *wicked generation*, and betook themſelves to the *Church*, as to a *Sanctuary*. But this by the way. As for the laſt acception of the phraſe, it is ſo ordinary for *ſalvation* to ſignifie the *holy pure life in heaven*, that I ſhall not need give you any proof of it. Having therefore cleared the truth, this were ſufficient, although I wanted

b πιῆσαι ἵλεως & μετὰ, &c.

c ἵλεως ἔσομαι.

Acts 2. 40.

d διέφατο πλείοσι ἑτέροις.

e σώθητε.

f σωζομένους

ted skill to answer your objection: but yet that may easily be done too, by saying that *Christ* hath really performed his part toward every one of these, and that whosoever hath not the effect and fruit of it, it is through his own wilful neglect, and even despising of so great salvation. *Light came into the world, and men loved darkness more then light*; and having made a *Covenant with death* and damnation, are most *worthy to have their portion therein.*

S. *What then is the short or summe of* Christs *being* Jesus? How Christ is a Saviour.

C. 'Tis this, that he came into the world to fetch back sinners to heaven, [g] that whosoever of mankind should truly repent and fly to him, shall through him obtain *pardon of sin and salvation*; a mercy vouchsafed to *men*, but denied to *Angels*, who being once fallen, are left in that wretched estate, and no course taken, and consequently no *possibility* left for their *recovery*: which most comfortable truth is clearly set down by the *Apostle, Heb.* 2. 16. though in our *English* reading of it it be somewhat obscured. The words rightly rendred run thus: [h] *He doth not take hold of Angels, but of the seed of Abraham he taketh hold.* Where the word which I render *taking hold of*, signifies to *catch* any one who is either running away, or falling on the ground, or into a pit, *to fetch back* or *recover again.* This Christ did for men in being born, and suffering in our flesh, but for *Angels* he did it not.

g Χριστοῦ αἷμα παντὶ κόσμῳ μετανοίας χάριν ὑπηνέγκεν, *Clem. Rom. Ep ad Cor.* p. 10.

Heb. 2. 16.

h Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

S. *What special influence will this whole Doctrine have upon our lives?*

C. I will shew you. 1. It is proper to *stirre up* our most affectionate *love* and *gratitude to this Saviour*, who hath descended so low, even to the *death* of the *cross*, to satisfie for our sins, to obtain *pardon* for us: this *love of Christ constraineth us*, saith the *Apostle.* 2. It is proper to beget in us a just *hatred of sin*, which brought *God* out of heaven to make expiation for it. 3. It is a most proper enforcement of *repentance* and *amendment* of life, to remember, 1. That without *that* we are likely to be little benefited by this *Saviour*; *except we repent*, *Salva-* The influence of this on mens lives.

Salvation it self shall not keep us from *perishing*: 2. That *that* was an end of *Christs* death, *to redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works*, and not onely to *satisfie* for us. 4. It is proper to teach us *fear of offending*, and keep us from security, when 1 we finde what an *exemplary punishment* God saw fit, if not necessary, to inflict on sin in the person of his Son: and 2 remember how much more guilty we now shall prove, if we will still damne our selves in despight of all these precious means of saving us.

Of the name *Christ*, & his three Office.

S. *I beseech God to open my heart to these Considerations, and then I shall further importune you to proceed, and tell me the signification of the word* Christ, *wherein you told me the* Offices *of* Christ *were intimated: but I beseech you first, what do you mean by* Offices?

What Office signifies.

C. I mean by that word, places of *charge* and *dignity*, to which God thought fit to designe Christ, that he might the better accomplish the end for which he sent him; the *trust* or *charge* supposing somewhat to be done by him, and the *dignity* implying somewhat to be returned by us, as you will see in the particulars.

S. *What then is meant by the word* Christ?

C. Anointed, and that intimates the three *Offices* to which men were at any time inaugurated by God, such inauguration being fitly expresst (because ordinarily solemnized among men) by the ceremony of *anointing*.

S. *What are those three Offices?*

C. Of *King*, and of *Priest*, and of *Prophet*.

Of *Christ's* Kingly Office.

S. *What belonged to* Christ *to doe as* King?

C. To set up his *throne* in our *hearts*, or to *reign* in the *souls* of men, and to give evidence of his power through the whole world.

Over his enemies, Temporal & Spiritual.

S. *What was required of him to that purpose?*

C. 1. To weaken and shorten the power of Satan, which Christ really did at his suffering, *Heb.* 2. 14. by *death* destroying the *Devil*, *casting Lucifer from Heaven*, that is, from the more unlimited power which he had before: and 2. to give *strength* and grace to overcome all rebellious lusts, and habits of sin, to bring them down

in

in obedience to his *Kingdom*, and this he hath done also by sending his Spirit; (in reference to which are those words cited out of the *Psalmist*, *He hath led captivity captive, and given gifts unto men,*) and in a word, *to reign till he had brought all his enemies under his feet*, 1 Cor. 15. 25.

S. *What and how many be those enemies?*

C. He hath many enemies, some *temporal*, but most *spiritual*.

S. *What mean you by his temporal enemies?*

C. I mean first the *Jewish* Nation, that rejected and crucified him, which within the compass of one generation were, according to his prediction, destroyed by the *Romanes*, and preyed upon by those *Eagles*, *Matth.* 24. 28. by which allusively are noted the *Romane* Armies (whose *Ensigne* was the [a] *Eagle*) which found them out (as such [b] *Vultures* do the carcass, *Job* 39. 30.) wheresoever they dispersed themselves. For that that prophesie of Christs, *Mat.* 24. belongs to this matter, primarily or strictly, (not to the day of judgment) to the destruction of those present *crucifiers*, and the *Jewish* state, and not to the destruction of *all enemies* at his great appearing yet to come, is apparent by the 34 verse, *This generation shall not pass till all these things be fulfilled*: where the word [c] *generation* signifies such a space, that they that were then alive, might and should live to see it, in that sense as the word is used, *Mat.* 1. where the time or space of fourteen mens lives in a line succeeding one another, is called fourteen *generations*; not that [*generation*] signifies the whole space of a mans life, (for that is oft sixty, eighty, or an hundred years) but rather [d] the third part of that: For of any mans age, part he lives in his fathers life time, and part after his sons birth; and thereupon it is wont to be said, that three generations make one *sæcle* or hundred years, as you shall finde it did in the *Genealogies*, *Mat.* 1.

Temporal, i. the Jews.

a Καὶ γὰρ ἀντεῤῥόησαν ἀλλήλοις ἀετοὶ τῆς Ἑσπερίας, *Sib. Or. l.* 8. *p.* 3. speaking of the *Romane* power.

b *Homer* calls the Eagle Ἀετὸν ἑλκεσίπεπλον, Ἰλ. αι. *a sagacious hunter.*

c Vide

d Vide Homero, Tullio ætas, *triginta annorum spatium. vid. Rhodig. l.* 19. *c.* 22. *& Homer of Nest.* Ἰλ. α. Τοῦ δ' ἦδη δύο μὲν γενεαὶ, &c. Herodot. *l.* 2. *p.* 124. Καὶ τοι τετρακοσίοισι μὲν ἐτεσι ἔστι γενεὴ ἀνθρώπων τρεῖς· *&* Clem. Alex. *Strom. l.* 1. *p.* 334. εἰς τὸ ἑκατὸν ἔτη τρεῖς ἐγκατακλίνονται γενεαί. *Vid. Hesiod.* with whom the word is taken to signifie either the life of a man, or 30 years, or 25, or 20. as it is also for 7 years by the *Physitians*, and for 10. clearly in *Gen. Exod.* 7. 2.

and ordinarily it doth. So that the plain meaning of that speech of Christ [*this generation shall not pass, &c.*] is this, that all this should come to pass in their *age*, or
[c] Mat. 16.28. within the life of some that were then men, as [c] *Mat.* 16.28. *There be some standing here which shall not tast of death till they see the Son of man coming in his Kingdom.* Which though some by the next chapter following are perswaded to interpret of the *transfiguration*, (as if that were *Christs coming in his Kingdom*) may yet more properly be interpreted of this matter, so immediately consequent to his being killed by the *Jews*, and *rising again* ver. 21. (which was the ground of this speech of his) *viz.* Christs illustrious *coming* to destroy those *Jews*: to which also that other place belongs,
[f] Joh. 21.22. (which will clear both these) [f] *John* 21.22. *If I will that John tarry till I come, what is that to thee?* which (saith S. *John*) was not to be interpreted, *that he should never die*, verse 23. but onely that he should *tarry* till this coming of Christ; which of all the Disciples peculiarly, (and I think onely) *John* lived to see, and (as I think I have reason to believe) immediately before it, saw many visions concerning it, which are set down in his *Revelation*. This *destroying* or subduing his enemies and crucifiers (so terrible, that when it is foretold, *Matth.* 24. it is generally mistaken for the day of finall judgement) is many times in the *New Testament* styled the *Kingdom of God*, and *the coming of Christ*, the *end of all things*, and the *end of the world*, because Christ's powerfull presence was so very discernible in destroying of that Nation, and in that effect of his *Kingdom*, in *bringing* his *enemies under his feet*; and is without doubt the thing designed in that whole 24th Chapter of Saint *Matthew*, and every part of it, and particularly in those verses, 29 30, 31. (which are most thought to belong to another matter.) For the *darkning* of the *Sun and Moon, and falling of the Stars from Heaven*, are not *literally* to be understood, (or if they were, would perhaps as little belong to the day of the *last judgement*) but in the same sense that the *Prophets* use them, *Isa.* 13.10. and 34.4. *Ezek.* 32.7. *Joel* 2.31. perhaps to signifie no more,

more, but onely a great *slaughter*, or *effusion* of *bloud*; that (say the Naturalists) sending forth abundance of hot *exhalations*, which first fill the air with black clouds, taking away the *light of heaven*, the sight of *the stars*, &c and at last turn into meteors in the shape of *falling stars*, as *Isa.* 34.4. and *Rev.* 6.13. On which ground it is, that those phrases of *the Sun being turned into darkness, and the Moon not giving her light, and the falling of the stars from heaven*, are used in Prophetical (which seldome are clear) speeches for great slaughters and destructions, and nothing else. But there is another more commodious way of *interpreting* that *whole verse*, by the *Sun* and *Moon* and *Stars* understanding the *Temple* and *city of Jerusalem*, and the *rest* of the *cities* of *Judea*, and by the *darkning* and *falling* of them, the great *tribulations* and *destructions* that should befall all these; both which are very agreeable to the style wherein *Prophecies* are written. Which being supposed to be the interpretation of the 29th verse, that of the *signe of the Son of man*, and his *coming*, v. 30. and *the sound of the trumpet gathering of the elect*, v. 31. will without much difficulty belong to it also, and signifie the remarkableness of this punishment on the *Jews*, as an act of *signall* revenge from the *crucified* Christ, and the saving or delivering of a *remnant* (according to all the Prophecies) *i.e.* of some *few Jews*, out of this general incredulity and slaughter.

S. *Were there any other sort of Temporal enemies to be destroyed by him?*

C. Yes, those other who joyned with the *Jewes* in crucifying of him; I mean, the *Romans themselves*, or *heathen Rome*: On which that another *cup* of *Gods wrath* was to be poured out, is, I conceive, the importance of another great part of the *Revelation*, which was remarkably fulfilled by *Alaricus* and others in sacking it and destroying the *Heathen*, but sparing the *Christian* part of it: In which also was remarkably founded the conversion of that City and *Empire* from *Heathenisme* to *Christianity*, and so the subjecting it to Christs Kingdom. 2 The *Remains*

S. *You have satisfied both my reason and my curiosity in this particular, and I shall not importune you farther; I pray then, besides these rebellious crucifying Jewes and Romans, what other enemies did you mean?*

Spiritual Enemies. Sin. Satan.

C. First, *Sin*, the great enemy of souls, which he labours to destroy in this life by the power of his grace, and will totally destroy at the day of Judgement. Secondly, *Satan*, (which I told you of) who therefore, when Christ comes to dispossess him of his hold in the poor man, demands, *Art thou come to destroy us? Mark* 1. 24. and at another time, *Art thou come to torment us before our time?* acknowledging that Christ was to *destroy* him, (he understood so much in the sacred predictions) but withall hoping it was not yet the time for that execution, and in the mean while counting it a kind of destruction and torment to him to be cast out or deprived of any of the power which he had over the bodies or souls of men.

S. *Are there no other enemies that this* King *must destroy?*

Wicked men.

C. Yes two more: First, all *wicked* and ungodly men, that after all his methods of recalling them to amendment, do still persevere in *impenitent rebellions*, to whom eternal perdition belongs by the sentence of this *King*. *Those that will not let me reign over them, must be brought forth and slain before their King.*

Death.

Secondly, *Death* it self, according to that of the Apostle, 1 *Cor.* 15. *The last enemy that shall be destroyed is death:* he shall despoil the grave, and make it restore all its captives, and then *death shall be no more*, shall be *swallowed up in victory*.

S. *What is required of us in answer and return to this office of his?*

Our Returns to Christs Regal Office.

C. Principally and by indispensable necessity, that we render our selves *obedient, faithful, constant subjects* to this *King*, hold not out any disloyal Fort, any rebel lust or sin against him, but as to a *King*, vow and perform entire allegiance unto him. And then consequently that we entrust him with our protection, address all our petitions to him, have no *war* or

peace,

peace, but with thoſe who are his and our common *enemies* or *friends*, fight his battels againſt *ſin* and *Satan*, pay him our tribute of *honour*, reverence, obedience, yea, and of our goods alſo, when they may be uſefull to any poor member of his.

S. *I ſhall detain you no longer with leſs neceſſary Quæries about this Office of his, as, When* Chriſt *was inaugurated to it; becauſe I have had the chance to obſerve, by comparing two known places of Scripture together* (Pſal. 110. 1. *and* 1 Cor. 15. 25.) *that* [*Chriſt's* reigning] *and* [*his* ſitting at God's Right hand] *are all one: from whence I collect that the time of his ſolemn inauguration to his Regal Office was at his aſcenſion.*

C. You have gueſſed aright, and therefore I ſhall not farther explain that unto you, nor put you in minde of any other niceties, but inſtead of ſuch, rather remember you of the practical concluſion that this Office of Chriſts may ſuggeſt unto you, that *you are no farther a Chriſtian, then you are an obedient ſubject of* Chriſts; that his *Goſpel* conſiſts of *Commands* as well as *Promiſes*, the one the object of the *Chriſtian Faith* as well as the other.

S. *O Lord, increaſe this Faith in me.*

Of Chriſt's Prieſtly Office.

Pleaſe ye now to proceed to the ſecond Office *of* Chriſt, *that of his* Prieſthood.

C. I ſhall, and firſt tell you, that the nature of this Office of Chriſt is a little obſcure, and therefore I ſhall tell you nothing of it, but what the Scripture gives me clear ground to aſſert.

S. *What doth the Scripture tell us of* Prieſthood?

Two Prieſthoods.

C. It mentions two orders of *Prieſthood*, one after the order of *Aaron*, the other after the order of *Melchizedek*.

Aaronical.

S. *What was the office of the* Aaronical *Prieſt?*

C. To *offer ſacrifice* and to *bleſs* the people, but eſpecially to *ſacrifice*.

Melchizedekian.

S. *What of the* Melchizedekian *Prieſt?*

C. It is not improbable that *Melchizedek* offered ſacrifice alſo; but becauſe the ſacred ſtory mentions nothing of him as belonging to his Prieſthood, but onely

his blessing of *Abraham*, therefore it is resolved that the *Melchizedekian* Priesthood consisted onely in blessing. This you will best discern by looking into the story of *Melchizedek* meeting *Abraham*, *Gen.* 14. 18, 19.

S. *What is there said of him?*

C. It is said that *Melchizedek* King of Salem *brought forth bread and wine*, (i.e. *treated and entertained* Abraham *as a King*) *and he was Priest of the most high God, and he blessed him, and said, Blessed be* Abraham *of the most high God, which hath delivered thine enemies into thine hand.*

S. *Which of these kinde of Priests was* Christ *to be?*

Both in *Christ.*

C. Christ being considered in the whole purpose of God concerning him, was to undertake both these offices of *Priesthood*, to be an *Aaronical* Priest first, and then for ever after a *Melchizedekian* Priest: he was appointed first to offer up sacrifice for the sins of the world, which he performed once for all upon the Cross, and therein exercised the office of an *Aaronical* Priest, and withall compleated and perfected that whole work of satisfaction for sin, to which all the old legal sacrifices referred; and that being done, he was to enter upon his other office of *Melchizedekian* Priesthood, and exercise that continually from that time to the end of the world, and therefore is called a *Priest for ever after the order of Melchizedek*. And this second kind of Priesthood is that which the Scriptures of the New Testament, especially the Epistle to the *Hebrews*, doth mainly refer to, when it speaks of *Christ*, and is to be conceived to speak of that, whensoever it indefinitely mentions *Christs* Priesthood.

S. *But what then? is not* Christ *a Priest after the order of* Aaron?

But now only the *Melchizedekian.*

C. I told you that he was, but now I tell you that he is not: he was one in his death, but never was to repeat any act of that afterwards, and so now all the Priesthood that belongs to him is the *Melchizedekian*. I will set this down more plainly. It is most truly said and resolved, that *Christs* death was a voluntary of-

fering

fering and sacrifice of himself once for us, and that will serve to denominate him an *Aaronical* Priest in his death, or rather to conclude that his death was the completion of all the rites and ceremonies (such as the sacrifices) of the *Aaronical* Priesthood. But this being but one act never to be repeated again, is not the thing that *Christs* eternal Priesthood (denoted especially by his Unction or Chrisme) refers to; but that other *Melchizedek*-Priesthood that he was to exercise [a] for ever. Besides, it may be said that this sacrifice at his death, may under that notion of an *Aaronical* sacrifice, pass for the rite and ceremony before his consecration, or at the consecrating him to be our eternal high Priest. For such sacrifices we finde mentioned, *Lev.* 8. 22. the *ram*, the *ram of consecration*; and of this nature I conceive the death of *Christ* to be, a previous or preparatory *rite* to *Christ*'s consecration to his great eternal Priesthood after the *order of Melchizedek*, whereupon it is said that it *became* [b] *God to consecrate the Captain of our salvation by sufferings*, *Heb.* 2. 10. for so the word signifies, which we render *to make perfect*. This suffering and satisfying for our sins, fitted him for the office of *Intercessor*. To which purpose you may observe two things: 1. That *Christs* Priesthood is said to be an *eternal* Priesthood [thou *art a Priest for ever*] and a Preisthood [c] not transitive, but for ever fastned in the person of Christ, *Heb.* 7. 24. *after the power* [d] *of an indissoluble life*, v. 16. which cannot appertain to that one single finite unrepeated sacrifice of himself upon the Cross. 2. That *Christ* was not inaugurated to this his Priesthood till after his Resurrection, for then only he was instated in that indissoluble life: and this seemeth to be the importance of *Acts* 3. 26. where it is said, that *God having raised up his Son Jesus, sent him to bless you*; where questionless that [mission to bless] notes the office of *Melchizedekian* Priesthood, and most probably the phrase of [*Raising him up*] denotes his Resurrection.

a εἰς τὸν αἰῶνα

b τὸν ἀρχ.

c ἀπαράβατος

d ἀκαταλύτου

S. *Will not this notion of* Christs *Priesthood dero-*

gate ſomething from the ſuffering of Chriſt, *or ſatisfaction wrought by it?*

The neceſſity of Chriſt's death in two things.

C. No, nothing at all, but rather demonſtrate that this death of his was neceſſary in a double reſpect: 1. As an act of an *Aaronical* Prieſt, and a completion of all thoſe legal rites which vaniſhed at the preſence of this great ſacrifice. 2. That in reſpect of the ſatisfaction wrought by it, it was neceſſary to make him our eternal Prieſt, or to make us capable of the benefits of that Prieſthood of his.

S. Well then, I ſhall acknowledge thoſe plain words of Scripture that Chriſt *is now to us* (*and* ever *ſhall be*) *a Prieſt of* Melchizedeks *order, and not ſtrive to phanſie him ſtill an* Aaronical Prieſt (*that ſacrifice being offered up once for all*) *becauſe I have no ground now for ſuch phanſie. But then I beſeech you wherein lies the parallel betwixt* Melchizedek's *Prieſthood and* Chriſt's? *Is it in* offering of bread and wine, *which we read of* Melchizedek, *or in any thing anſwerable to that?*

The parallel betwixt *Melchizedek* and *Chriſt.*

Negatively.

C. No, that is the Papiſts phanſie, cauſed by a great miſtake of theirs: they conceive that *Melchizedek offered up Bread and Wine to God*, and that in that reſpect he is called a Prieſt, or that he was ſacrificing, or did ſacrifice. But in this there are two miſtakes. For firſt, *Melchizedek brought forth* this *Bread and Wine*, and preſented it to *Abraham*, did not offer it to God; (and therefore *Philo* a Jew, well ſeen in that ſtory, ſets it as an act of Hoſpitality in *Melchizedek*, not of Prieſthood) contrary to the crabbed niggardlineſs of *Amalek*, *he would not allow water, but* Melchizedek *brought forth bread and wine*. Secondly, this he did as a King; and ſo Chriſt as a King may perhaps be ſaid to entertain and feed us in the *Sacrament* with *Bread* and *Wine*, and the ſpiritual food annexed to, or repreſented by it, the giving of Grace and Pardon being a Donative of his Kingly Office: but the Prieſtly acts of *Melchizedek* are thoſe that follow, wherein onely *Chriſt*'s Eternal or *Melchizedek*-Prieſthood conſiſts.

Poſitively, in

S. What are they?

C. 1. Bleſſing us. 2. Bleſſing God for us.

S. What

S. *What is the meaning of* Christs blessing us? The blessing.

C. You will see that by reviewing the place even now cited, *Acts* 3. 26. *God having raised up his Son Jesus sent him to bless us*: which now you perceive is a denotation of his Priestly Office, every Priest, especially the *Melchizedek*-Priest, being to bless.

S. *I do so, but how doth that shew me what that blessing is?*

C. Yes, there are words that immediately follow, which clearly describe wherein this *blessing* consists, in *turning away every one of you from his iniquities*.

S. *Be pleased then to make use of that Key for me, and shew me clearly wherein that part of Christs Priesthood*, his blessing *of us, consists*.

C. In using all powerful means to *convert* or *turn*, i.e. to bring all mankinde to repentance.

S. *What be those means?* The parts and branches of that.

C. First, the communicating that *spirit to us, whereby he raised up Jesus from the dead*, *Rom.* 8. 11. Secondly, *sending the Holy Ghost* (*to convince the world of sin, and righteousness, and of judgement*) that is, appointing a succession of Ministers to the end of the world, to work in mens hearts a cordial subjection to that doctrine, which at Christs preaching on earth was not believed. Thirdly, the giving of grace, inspiring of that strength into all humble Christian hearts, that may enable them to get victory over sin. Fourthly, his interceding with God for us, (which you know is the peculiar office of the Priest) as he promised he would for Saint *Peter, that his faith fail not*; that is, that God will give us the grace of perseverance, (which intercession of his being now with power and authority, (*all power is given to me*, saith Christ) is all one in effect with the actual donation of that grace) and as a crown of this follows another kinde of blessing, actual bestowing of heaven upon such blessed persevering children of his Father.

S. *What is required of us in answer to this part of his Office?* Our returns thereto.

C. First, to seek and pray for grace to descend towards

wards us through this conduit of conveyance. Secondly, to receive it when it thus flows, with humble grateful hearts. Thirdly, to count grace the greatest blessing in the world. Fourthly, to make use of it to the end designed by *Christ*; not to pride or wantonness or contempt of our meaner brethren, but to the converting and reforming of our lives. And fifthly, to look for no final benefit, pardon of sins, or eternal salvation from that Priest, either as suffering or satisfying for us, but upon the good use of his grace, which will engage us to walk painfully here, and to approach humbly to receive our reward, the crown not of our *works*, but Gods *graces*, hereafter.

S. *What is the second part of* Christs Melchizedek-Priesthood?

: Blessing God for us.

C. Blessing or praising God for ever in heaven for his goodness, his mercy, his grace towards us poor sinful enemies of his, in giving us the victory over our so bitter adversaries, *sin*, and *Satan*, and *death*, and *hell*, by the *bloud of the Lamb, and the power of his grace.*

S. *What is our part in this business?*

C. To follow this *Precentor* of ours in blessing and magnifying that God of all grace, and never yielding to those enemies, which he hath died to purchase (and given us) power to resist and overcome.

S. *I do already discern the influence of this Office, thus explain'd, upon our lives: yet if you please give me your direction and opinion what is the main practicall Doctrine emergent from this Office of* Christ, *especially as it consists in blessing.*

The influence of this doctrine on our lives.

C. This is it, that from hence we learn, how far forth we may expect Justification and Salvation from the sufferings of Christ; no farther, it appears, then we are wrought on by his renewing & sanctifying and assisting grace, this being the very end of his giving himself for us, not that absolutely or presently we might be acquitted and saved, but that he *might redeem us from all iniquity*, from the reigning power, as well as guilt, and that impartially, of *all iniquity*, and *purifie unto himself a peculiar people zealous of good works*, *Tit.* 2. 14.

without

without which acquisition of purity, and zeal of good works in us, as in a peculiar people, Christ fails of his aim and designe in dying for us, he is deprived of that reward of his sufferings, which is mentioned *Isa.* 53. 10. *The seeing of his seed*, the having the *pleasure of the Lord* (which is said to be *our Sanctification*, 1 *Thes.* 4. 3.) *prosper in his hand. the seeing of the travel of his soul*, v. 11. *dividing his portion with the great, and the spoil with the strong*, v. 12. that is, rescuing men out of the power of sin to amendment of life, and to holiness, which is the crown and reward of his *pouring out of his soul to death, and making intercession for the transgressours*. And if he fail of his hope, much more shall we of ours; after all that Christ hath done and suffered, the impenitent unreformed fiduciary shall perish. And what can you imagine more obligatory to good life then this?

S. *I acknowledge the truth of what you say to be very convincing, and shall think my self bound in charity to my poor tottering soul no longer to flatter and fool my self with such vain hope, that* Christ's *active and passive obedience shall be imputed to me, unless I am by his blessing thus qualified to receive this benefit from his death. Yet now I think of it, if* Christ's *active obedience may be imputed to me, then what need have I of obeying my self? If the righteousness that was in him by never sinning be reckoned to me, what need I any other initial imperfect inherent righteousness or holiness of my own? this is to me a scruple yet not answered by you.*

Of Christs active obedience.

C. I confess it is, for I have had no occasion to mention that *active obedience* of Christ, it being no part of his Priestly Office. And now if you will have my opinion of it, I conceive that Christs *active obedience* is not imputed unto any other person, so as he shall be thought perfectly to have obeyed by this only, because Christ hath perfectly obeyed; much less to him that lives in all kind of disobedience, and means Christs obedience shall serve his turn. For, first, if Christs *active obedience* were thus imputed to me, then by that I should be reckoned of and accepted by God as if I had fulfilled

the

the whole Law, and never sinned; and then I should have no need that Christ should suffer for my sins, and so this would exclude all possibility of having Christs *passive obedience* imputed to me. For what imaginable reason could be given, why I should suffer for sin, or any other surety for me, if by some former act I am accounted to have performed perfect unsinning obedience, at least have the benefit of that obedience (performed by that Surety of mine, and accepted for me?) 'Tis true, when the penitent believers sins are pardoned by the sufferings of Christ, Christs perfect obeying the law may so far be imputed to such an one, as to give a gloss or tincture to his still imperfect obedience, at least so far as that they shall be accepted by God: but that will not belong at all to, or avail for such as obey not sincerely; (for their impenitent sins are far different from those imperfections) but only for them that *walk not after the flesh, but after the Spirit*, Rom. 8. 4. the prime place which seems to belong to that matter. Secondly, the truth is clear, that Christs *active obedience* was required in his person, as a necessary qualification to make it possible for him to suffer or satisfie for us; for had he not performed *active* obedience, that is, had *any guile* been *found in his mouth* or heart, had he ever sinned, he must have suffered for himself, and could no more have made satisfaction for us, then one of us sinners can doe for another. It is true indeed, Christ merited as well as satisfied for us; but that by which he merited was not his never sinning, or perfect obedience, (for that was due to the Law under which he was born) but his voluntary giving up himself to death, even to the death of the Cross, (and all that was preparative to it performed by him) freely, without any obligation or duty lying upon him (as a man) to doe so, according to that of *Heb.* 10. 7. out of the *Psalmist*, *Then said I, Lo I come, to doe thy will, O God; I am content to doe it*; and *Phil.* 2. 6. Christ Jesus *being in the form of God*, &c. *made himself of no reputation, and took on him the form of a servant, and was made in likeness of men, and being found in fashion as a man*,

a man, he humbled himself, and became obedient unto death, even the death of the Cross; which is there set as the foundation of his merit, [*Wherefore God hath highly exalted him*, &c.] By this means (it is true that) he merited for us as well as for himself: For us he merited grace and glory; for himself, that he might have the power of dispensing them to whom, and in what manner and measure he pleased: this was the meaning of those words, [*All power is given to me*, &c.] and [*God hath given him a name which is above every name*;] and [*When he ascended up on high he gave gifts unto men.*] But all this you see is quite another matter from his *active obedience*, or fulfilling the Law, being so imputed to us, as that the drunkard shall be accounted sober, the adulterer chaste on this one score, because Christ was sober and chaste in our stead. No, that which he merited for us, being the gift of grace, (which was on purpose to deliver us from the reigning power of sin, and to *bless us in turning every man from his iniquities*) a power of *serving God acceptably in righteousness and godly fear*, he is so far from meriting for us any excuse or immunity from the indispensable force of this obligation, that he *gave himself for us*, did and suffered all this to this very end, *Tit.* 2. 14. *That he might redeem us from all iniquity*, rescue us out of the slavery of every evil habit, and *purifie unto himself a peculiar people zealous of good works*: and if this use be not made of the grace which he purchased for us, if we do not *work out our own salvation with fear and trembling*, (which is the use which Saint *Paul* makes of the Doctrine of Christs merit, *Phil.* 2. 12.) we shall have little priviledge by that part of his merit, and shall *fall short of the glory* purchased also. By all which 'tis clear that Christs *active obedience* will not supply the place of ours, or make ours (I mean our sincere renewed obedience) less necessary; and consequently that our renewed obedience and sanctification, or sincere, honest, faithful purpose of new life (witnessed to be such by the conformity of the future action) is still most indispensably required (though mixed

mixed with much of weakneſs, ignorance, frailties, recidivations) to make us capable of pardon of ſin or ſalvation, which ſure is the intimation of thoſe places which impute our Juſtification rather to the Reſurrection of Chriſt (and the conſequents of that, the ſubſequent acts of his Prieſthood heretofore mentioned) then to his death. Such are *Rom.* 8. 34. *It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us:* which laſt words refer peculiarly to that act of this his Prieſthood in bleſſing or interceding for us: And *Rom.* 4. 25. *Who was delivered* (to death) *for our offences, and was raiſed again for our juſtification*; the Death of Chriſt not juſtifying any who hath not his part in his Reſurrection.

S. *I perceive this theme of Chriſts Prieſthood to be a rich mine of Chriſtian knowledge, every ſcruple of mine opening ſo large a field of matter before you. I ſhall ſatisfie my ſelf with this competency which you have afforded me; I beſeech God I may be able to digeſt it into kindely juice, that I may grow thereby.*

Of the Prophetick Office of Chriſt.

Please you now to proceed to the third and laſt Office of Chriſt, *that of a Prophet?*

C. I ſhall, and promiſe you not to exerciſe your patience ſo largely in that, as in the former.

Wherein it conſiſts.

S. *Wherein doth his Prophetick Office conſiſt? In foretelling what things ſhould happen to his Church?*

C. No, that is not the notion we have now of a Prophet, (although that he hath alſo done in ſome meaſure, as far as is uſeful for us)

S. *What other notion have you of a Prophet?*

C. The ſame that the Apoſtle hath of prophecying, 1 *Cor.* 11. 4. and 14. 6.

S. *What is that?*

C. Expounding, ſignifying or making known the will of God to us.

S. *Wherein did* Chriſt *do that?*

C. In his Sermons, but eſpecially that on the Mount, telling us on what terms Bleſſedneſs is now to be had under

under the Goſpel, and revealing ſome Commands of God which before were (either not at all, or) ſo obſcurely revealed in the Old Teſtament, that men thought not themſelves obliged to ſuch obedience. Beſides this, the Prophetick Office was exerciſed in ordaining ceremonies and diſcipline for his Church, the uſe of the Sacraments, and the Power of the keyes, that is, the Cenſures of the Church.

S. *What elſe belongs to his Prophetick office?*

C. Whatſoever elſe he revealed concerning the Eſſence and Attributes of God, concerning the myſtery of the calling of the *Gentiles*, and whatſoever other divine truth he revealed to his auditors, either in parables or plain enuntiations.

S. *What are we to return to this Office of his?* What we muſt return to it.

C. Our willing full aſſent, never doubting of the truth of any affirmation of his; a ready obedience to his inſtitutions and commands, neither deſpiſing nor neglecting the uſe of what he hath thought fit to preſcribe us, and ſubduing carnal proud Reaſon to the obedience of Faith.

S. *You have gone before me through the Names and Offices of Chriſt ſeverally: Is there any influence on practice that all of them joyntly may be thought to have over and above what from the ſeveralls you have ſhewed me?*

C. I ſhall commend onely one conſideration to you for this purpoſe, that Chriſt being an union of theſe three Offices, *is a Jeſus or Saviour finally to none but thoſe who receive him under all his three Offices uniformly into their hearts.*

S. *The Lord grant that I may doe ſo, that I may be not a little way, or a partial, unſincere, but a true Chriſtian.*

What hinders but that you now proceed, according to your method propoſed, to the particulars of the third rank, the Theological graces and Chriſtian vertues? Sect. III.

C. I ſhall, if your patience and appetite continue to you.

S. *To begin then with the firſt, What is Faith?* *Of Faith.*

C. There

The ſeveral acceptions of the word.

C. There is not any one word which hath more ſignifications then this hath in the Word of God, eſpecially in the New Teſtament. It ſometimes ſignifies the acknowledgment of the true God, in oppoſition to *Heatheniſme*; ſometimes the *Chriſtian* Religion, in oppoſition to *Iudaiſme*; ſometimes the *believing* the power of Chriſt to heal diſeaſes; ſometimes the *believing* that he is the promiſed *Meſſias*; ſometimes *fidelity* or faithfulneſs; ſometimes a *reſolution of Conſcience* concerning the lawfulneſs of any thing; ſometimes a *reliance, affiance*, or *dependence* on Chriſt either for temporal or ſpiritual matters; ſometimes *believing* the truth of all divine relations; ſometimes *obedience* to Gods commands in the Evangelical not Legal ſenſe; ſometimes the *Doctrine of the Goſpel*, in oppoſition to the *Law* of *Moſes*; ſometimes it is an *aggregate* of all other graces; ſometimes the *condition* of the *ſecond Covenant* in oppoſition to the *firſt*: and other ſenſes of it alſo there are, diſtinguiſhable by the contexture, and the matter treated of where the word is uſed.

S. I ſhall not be ſo importunate as to expect you ſhould travell with me through every of theſe ſeverals, but ſhall confine your trouble to that which ſeems moſt neceſſary for me to know more particularly. As firſt, which of all theſe is the notion of that Faith *which is the Theological grace, diſtinct from Hope and Charity,* 1 Cor. 13. 13?

1 Cor. 13. 13.

C. It is there the *aſſenting* to, or *believing* the whole Word of God, particularly the Goſpel, and in that the Commands, and Threats, and Promiſes of that word, eſpecially the Promiſes. This you will acknowledge if you look on verſe 12. of that chapter, and there obſerve and conſider, that Viſion in the next life is the perfecting of that Faith in this life, or that Faith here is turned into Viſion there, (as hope into enjoying) for this argues Faith here to be this aſſent to thoſe things which here come to us by hearing, and are ſo believed by adherence, or dark ænigmatical knowledge, but hereafter are ſeen or known demonſtratively, or *face to face*. Hence it is that Faith is defined by the Apoſtle,

Faith oppoſed to Viſio.

ſtle, *Heb.* 11.1. the [a] *confident expectation of things hoped for*, the [b] *conviction* (or being convinced, or aſſured) *of things which we do not ſee.* The confident expectation of things future, and at a diſtance, out of our reach, and the being convinced of the truth of thoſe things, for which there is no other demonſtration, but onely the word and promiſe of God, and yet upon that, an inclination to believe them as aſſuredly as if I had the greateſt evidence in the world.

[a] ὑπόστασις. [b] ἔλεγχος.

S. *I cannot but deſire one trouble more from you in this matter*, i. e. *to know what kinde of Faith was the Faith of* Abraham, *which is ſo ſpoken of in the New Teſtament*, Rom. 4. Gal. 3. Heb. 11. Jam. 2. *and ſeems to be meant as the pattern by which our Faith ſhould be cut out, and upon which both he was, and we may expect to be juſtified.*

Abrahams Faith.

C. I cannot but commend the ſeaſonableneſs of the queſtion before I anſwer it, for certainly you have pitcht upon that which is the onely ſure foundation and ground-work of all true knowledge and reſolution in this matter, *Abraham* being the *Father of the Faithful*, in whom that grace was moſt eminent, very highly commended and rewarded in the Scripture, and like whom we muſt be, if ever we expect to approve our ſelves to (or to be juſtified by) God.

S. *But what then was the Faith of* Abraham?

C. Many acts of *Abraham*'s Faith there are mentioned in the New Teſtament, which were ſeveral exerciſes of that grace in him, and they are mentioned indiſtinctly, *Gal.* 3. as the pattern of that Faith which is now required under the Goſpel. But more eſpecially two there are, by which in two trials of his Faith he approved himſelf to God ſo far as that God imputed them to him for Righteouſneſs, i. e. accepted of thoſe acts of his as graciouſly as if he had performed perfect, unſinning obedience, had lived exactly without any ſlip or fall all his life, yea and gave him the honour of being called the *Friend of God.*

Two ſpecial acts of it.

S. *What was the firſt of thoſe Acts?*

C. That which Saint *Paul* refers to *Rom.* 4. his *believing*

lieving the Promise of God made unto him, *Gen.* 15.

S. *What was that Promise?*

The first consisting of two parts.

C. It consisted of two parts. First, that God would shield and defend, or take him into his protection, and withall reward him abundantly for all the service that he should ever perform unto him. This promise is set down, v. 1. in these words, *Fear not, Abraham, I am thy shield and exceeding great reward.* The sum of which is, that God will protect all those that depend and trust on him, reward all his faithful servants in a manner and measure inexpressibly abundant, and particularly that he would then deal so with *Abraham*, a true faithful servant of his, and consequently that he should not fear. This promise it is not said in the Text expressly that *Abraham* believed; but yet it is so far implied that there is no doubt of it: for *Abraham*'s question, v. 2. [*What wilt thou give me seeing I goe childless?*] is in effect a bowing and yielding consent to the truth of this promise, and firmly depending upon it, and thereupon proceeding to a special particular, wherein he desired that favour of God to be made good to him, the giving him a Childe for his Reward, whereas otherwise (having none, and so his servant being his onely heir apparent) all the wealth in the world would not be valuable to him: and thereupon as a Reward of that his former Faith on the former Promise, God proceeds to make him that second more particular Promise, which I called the second part of it.

S. *What was that?*

C The promise that he should have an heir of his own body, from whom should come a posterity as numerous (or rather innumerable) as the stars of heaven, (and among them at length the *Messias*, in whom all the people of the world should be blessed) for that is the meaning of [*So shall thy seed be* ver. 5. and of the same words delivered by way of *Ellipsis*, Rō. 4.18. *Who believed that he should be the father of many nations, according as had been said to him by God.*] *So* (i. e. *as the stars of heaven*) *shall thy seed be.* The second part of the Promise being a particular contained before under the general of rewarding

rewarding him exceedingly, but not till now explicitly revealed to *Abraham*, that God would then reward him by giving him a ſon, and a numerous poſterity, and the *Meſſias* to come from him, was a particular trial whether his former belief were ſincere, *i.e.* whether he would truſt and depend on God or no, there being little reaſon for him to expect a childe then, having remained ſo long without one, and ſo ſome difficulty in ſo believing; and then it follows that in this trial he was found faithful, *he believed*, *v.6.* (or, as Saint *Paul* heightens it, *beſide or beyond hope he believed*, Rom. 4. 18.) *and God counted it to him for righteouſneſs*, *i.e.* took this for ſuch an expreſſion of his faithfulneſs and ſincerity and true piety, that he accepted him as a righteous perſon, upon this performance, though no doubt he had many infirmities and ſins, which he was or had been guilty of in his life, unreconcileable with perfect righteouſneſs.

S. *What was the ſecond of thoſe acts of* Abraham's *faith?*

C. That which Saint *James* mentions, *chap.* 2. 21. and Saint *Paul*, *Heb.* 11. 17. *offering up his ſon Iſaac* upon the Altar. For God having made trial before of his faith in one particular, that of believing his Promiſe, makes now a new trial of it in another, that of obedience to his Commands: for when God gives Commands as well as Promiſes, the one is as perfect a ſeaſon and means of trial of faith as the other; and to ſay I have faith, and not thus to evidence it, not to bring forth that fruit of it, when God by expecting it and requiring it puts me to the trial, is either to manifeſt that I have no faith at all, or elſe not a through faith, but only for cheaper eaſier ſervices, not able to hold out to all trials, or elſe that this is but a dull liveleſs habit of faith without any vital acts flowing from it: which yet are the things that God commands, and without yielding of which in time of trial (or when occaſion is offered) the habit will not be accepted by him. The ſecond.

And this I conceive the cleareſt way of reconciling

Saint *James* reconcil'd with saint *Paul*.

Saint *James* and Saint *Paul* in what is affirmed by them in this matter. *Abraham was juſtified by Faith*, ſaith Saint *Paul*, *Rom.* 4. and *not by works*, *i.e.* by believing and depending on God for the performance of his promiſe, and reſigning up wholly to him to obey his Precepts; or more clearly, by that Faith which, howſoever it was tried, whether by Promiſes of ſtrange incredible things, or Commands of very hard duties, (killing his onely ſon) did conſtantly approve it ſelf to be a true Faith, and ſo was ccepted by God, without performance of abſolute unſinning obedience, much more without performance of the Moſaical Law, (*Abraham* then being uncircumciſed:)which two things, one or both, are generally by Saint *Paul* meant by *works*. But then ſaith Saint *James*, *Abraham was juſtified by works*, i.e. his Faith did approve its ſelf by faithful actions, particularly by offering up his ſon, that being an act of the greateſt fidelity and ſincerity and obedience in the world; and if in time of trial he had not done ſo, he had never paſſed for the faithful *Abraham*, had never been juſtified, *i.e.* approved or accepted by God: which is in effect all one with that which Saint *Paul* hath ſaid; neither one nor the other excluding or ſeparating faithful actions or acts of Faith from Faith, or the condition of Juſtification, but both abſolutely requiring them as the onely things by which the man is juſtified: onely Saint *Paul* diſputing againſt the Jew, who relyed and depended on his legal righteouſneſs, mentions the works of the Law, and excludes them from having any thing to doe toward Juſtification, leaving the whole work to Faith; and Saint *James* diſputing not againſt the Jews, but uncharitable Gnoſticks, the pattern of all preſumptuous fiduciaries, hath no occaſion to adde that excluſive part to ſhut out works, which belonged onely to the Jew, but rather to prevent or cure that other diſeaſe, which he ſaw the mindes of men through miſtake and abuſe of Saint *Paul*'s doctrine poſſeſſed with, or ſubject to, (thinking that a dead habit of Faith would ſerve the turn, and miſtaking every ſlight motion or formall profeſſion (ſuch as *bidding the poor goe, and be rich*,

rich, and *giving them nothing*, v. 16.) for that habit of faith) and in oppoſition to that, reſolveth that the *Faith which in time of triall*, when occaſion is offered, doth not bring forth acts, is ſuch a dead carcaſs of Faith that God will never be content with to the juſtifying or accepting of any, or counting any man (as *Abraham*) *his friend*; for ſuch are none, ſaith Chriſt, but *thoſe which doe whatſoever he commands them*, John 15. 14.

S. *I thank you for this very plain delineation of* Abraham's *Faith*: *be onely now pleaſed*, (*to prevent any miſtake of mine*) *to change the ſcene, and bring home the whole matter to my own heart, and tell me what is that Faith which is required of me, and which alone will ſuffice to denominate me a childe of faithfull* Abraham, *and which will be ſure to be accounted to me for righteouſneſs by God. And this you may pleaſe to doe onely with reflexion, and in proportion to what you have already told me of* Abraham.

What faith in us is parallel to that by which *Abraham* was juſtified.

C. I will obey you. The Faith which is now required of you, and which God will thus accept to your Juſtification, is a cordial ſincere giving up your ſelf unto God, particularly to Chriſt, firmly to rely on all his Promiſes, and faithfully to obey all his Commands delivered in the Goſpel, which will never be accounted by God that ſincere cordiall Faith, unleſs it be ſuch as will (whenſoever any triall is made of you) act and perform accordingly, believe what Chriſt hath promiſed in the Goſpel, againſt all ſpiritual or worldly temptations to the contrary, and practiſe what Chriſt commands, againſt all the invitations of pleaſure or profit or vain glory to the contrary; to which purpoſe it is that Chriſt ſaith, that they *cannot believe which receive the praiſe of men*, *John* 5. 44. by that one carnal motive, (and that now-adays a moſt prevailing one, the notion of honour being moſtly taken from Women and Children, and the worſt of men, and ſo making all vice neceſſary to a good reputation, and all vertue, eſpecially the moſt precious Chriſtian vertues, meekneſs, &c. the onely reproachful thing) by that one carnal motive, I ſay, as by an example or inſtance of the reſt, illuſtrating this

truth, that he that the *World*, or *Fleſh*, or *Devil*, can carry away from the profeſſion of and obedience to Chriſt, is no ſon of the faithful *Abraham*, no believing Diſciple of his. For if it be ſaid that *Abraham* was faithful before thoſe acts of his faith, at leaſt before the ſecond of them, that of Obedience, being juſtified upon the believing the Promiſe before, *Gen.* 15. and ſo that you may have true Faith before you produce theſe effects of it, at leaſt, that by believing the Promiſes of Chriſt you are ſo juſtified, without reſpect unto (or abſtracting from) this Obedience to his Commands; I ſhall ſoon ſatisfie that ſcruple, by confeſſing the truth of it as far as concerned *Abraham* on this ground, becauſe *Abraham* was by God (who ſaw his heart) diſcerned to be faithful before any of theſe trialls, nay had formerly given evidence of it, by *going out of his countrey* at Gods command, which was an act of great [a] Obedience, *Gen.* 12.1. and *Heb.* 11.8. And after, being tried at that time onely with a Promiſe, he gave full credit to that Promiſe, and ſtill gave evidence of his Fidelity as faſt as occaſions were offered, which God, that ſaw no maim in him, did accept of, even before he had made thoſe other trials. And proportionably it will ſtill hold true of you, that if your heart be ſincerely given up to Chriſt, if there be in you a reſolution of uniform Obedience unto Chriſt, which the ſearcher of hearts ſees to be ſincere, and ſuch as would hold out in time of temptation, this will be certainly accepted by God to thy Juſtification; nay, if God try thee onely with the Promiſe, as (be it but this) that *God will give reſt to all that being weary come to him*, or for temporal things, that *he will never fail thee, nor forſake thee*, if thou do thus come unto him, and confidently depend on the truth of this without any doubting or ſtaggering, this will be accepted by God to thy juſtification, without any further acts of Faith or Obedience to his commands, in caſe, or ſuppoſing, there were no ſuch other command as yet given to thee, or no occaſion of obeying it. But now thy caſe being in one reſpect diſtinguiſhed from that of *Abraham's*, the whole Goſpel being already revealed and

[a] ὑπακοὴν πίστεως.

and proposed to thee as a summary of what thou art bound to believe and what to doe, (and no need of any such particular revelations of Gods will, either by way of promise or particular precept, as was to *Abraham*) the Object of thy Faith is already set thee, all the Affirmations, all the Promises, and all the Commands, yea and Threats of the Gospel; and all these are to be received uniformly with a cordial Faith proportioned to each of them, assent to all his Affirmations, dependence on all his Promises, resolution of Obedience to all his Commands, (even those hardest sayings of his, most unacceptable to flesh and blood) and fear and awe of his Threats, without any flattering fallacious hope of possibility to escape them. Thy faith, if it be true, must be made up of all these parts, and not of some one or more of them; and then whensoever any triall shall be particularly made of thee, (in which kinde soever it happens to be first) thou must express and evidence thy fidelity, or else this Faith will not at that time be accepted by God to thy *justification*, i.e. will not be approved by him, or accounted for thy *righteousness*: and the same must be resolved, when and how often soever occasions shall offer themselves either of assenting or adhering, or obeying or fearing God, (*i.e.* whensoever any difficulty or other temptation interposes in any one of these) for then it is with thee as it was with *Abraham* when God tempted him, and there is no hope of God's Approbation of thee to be had, but upon passing faithfully, (I say not, without all sin, all blemish, all imperfection, but without all falsness, faithlesness, hypocrisie) honestly, sincerely, couragiously through such trials. For though God may approve and justifie thy faith and thee before or without any triall, any performance, (beholding all in the heart which men doe in the actions;) yet when those trials are made, and the performance not met with, it is then apparent even to men and thy own soul, that thy resolutions were not before sincere (*i.e.* thy *faith* true) and consequently God that saw that before those trials, cannot be thought to have justified that unsincere resolver, that

dead, heartleſs, liveleſs *Faith*: But when upon ſuch trials God meets with his deſired expected returns, he then juſtifies the Fidelity or Faith of that man, and conſequently that man himſelf, who hath ſhewed himſelf ſo faithfull; and ſo (by the purport of the New Covenant, through the ſufferings and ſatisfaction of Chriſt) he imputeth not to that man the ſins of his former, nor frailties and infirmities of his preſent life.

S. *You have given me a large account of my demand, and I can finde nothing wanting to my preſent ſatisfaction, but the more diſtinct deſcending to the ſeveral parts and branches of Faith, that I may more nearly look into the ſeveralls of my duty in this matter, wherein I am ſo mightily concerned.*

C. I ſhall give you that without detaining you long, or adding much to what hath been already ſaid, only by giving you the Object of true Faith, which is of two ſorts; either God himſelf, or the Word of God; God who is believed in, and the Word of God as the rule of that Faith, or matter to be believed, and that Word entirely conſidered, ſignifying whatſoever I am (or may ever be) convinced to come from him, and in it (as it is now ſhut up and compriſed in the Books of Canonical Scripture) theſe ſpecial parts, which do divide the whole Scripture between them. 1. The Affirmations of Scripture, whether by way of Hiſtorical Narration, or by way of Doctrine. 2. The Promiſes of God both in the Old and New Teſtament, but eſpecially the Promiſes of the Goſpel, both ſuch as belong to this life, and eſpecially thoſe that belong to another. 3. The Commands of God, whether the Natural Law of all mankind written in our hearts by the finger of God, made up in the frame of the humane ſoule, and more clearly revealed both in the Decalogue and other parts of Sacred writ; or whether the Commands of Chriſt, raiſing nature to a higher pitch in the Sermon on the Mount, and ſuperadding ſome poſitive inſtitutions, as thoſe of the Sacraments and Cenſures of the Church, in other parts of the New Teſtament. 4. The Threats of the Goſpel, thoſe terrours of

The Objects of true Faith.

The ſeverals of Gods Word reduced to four heads.

of the Lord set on purpose to drive and hasten us to amendment of our sinful lives. All these put together are the adæquate object of our Faith, which is then cordial and such as God will accept of, when it affords to every one of these that reception which is apportioned to it, assent to the truth of the Affirmations, fiducial reliance on the Promises, obediential submission to the Commands, and humble fear and aw to the Threats.

How Fear is reconcilable with Faith.

S. *I cannot but acknowledge the truth of all this but yet have some objection to propose against the last branch of it, wherein you make Fear of the Threats a part of Faith, whereas Faith ought to be* made perfect by love, *saith Saint* James; *and Saint* John 1 Jo. 4. 18. *tells us that* perfect love casts out fear; *and besides fear including doubting, seems to be most contrary to Faith.*

C. That the terrors of the Lord, and threats of eternal punishment to all unreformed sinners, are one part of the Gospel, there is no doubt; and being so, they must needs be the object of our Faith, and that Faith descending to the heart, becomes that Fear and Awe forementioned (in the same kind, as believing the Commands becomes Obedience.) Thus in the case of *Noah*'s faith, Heb. 11. which was believing the Threats of God against the old world, it is said, v. 7. that *Noah by faith* (being warned of God) being [a] *possest* with a fear or Awe, (to wit, of those Threats) *prepared an Ark*, &c. And so there can be no doubt of the truth of that doctrine, nor danger in the expression. As for that place of Saint *John*, [that *perfect love casts out fear*] the Fear which that excludes is not the fear of Gods wrath, but of Persecutions and temporal dangers: for so that love of Christ, if it be perfect, such as Christs was to us, chap. 3. 16. which is referred to again chap. 4. 17. *that as he is, so we should be in this world*, (or as he is in this world, whilest here on earth, so we should be) will make us venture any thing for the beloved, even death it self, confess him in time of the greatest hazard; but sure, not the displeasing of God or torments of hell. And so that place is misapplied to

[a] Heb. 11. 7.

1 Joh. 4. 18.

this

this business. And as little pertinent is the other part of the objection; that because Faith is contrary to doubting, therefore 'tis not reconcileable with fear. For the doubting which Faith excludes, is the doubting of the truth of that which we are commanded to believe, or the not adhering and in our practice keeping fast unto it: but the Fear which we speak of, supposes us to believe, and not thus to doubt; and indeed is in this case the direct contrary to doubting: for when a judgement is denounced against me, then the less I doubt of the truth of the denunciation, the more I shall be afraid of the judgement; and my want of fear, if it be at all rational, must be founded and built in want of this faith in doubting, or not believing. And indeed this fear is in some cases the onely, in all a most excellent, means to keep me safe, to help me work, and work out my own salvation: and therefore *knowing the terrours of the Lord, we perswade men*, saith the Apostle; the terrours are as fit to perswade, as the love of God to constrain us to perform our duty. As for the duty of *serving God without fear*, Luke 1. you have [a] formerly had an account of that, that it belongs not to this matter.

[a] Pag. 8.

S. *You have satisfied my objection; I shall now more chearfully proceed. I have heard much of a General and a Particular Faith, and that the General is little worth without the Particular. Tell me whether that be applicable to the Faith you now speak of.*

C. Being rightly understood it is.

S. *What then is the General and Particular Faith as it refers to the Affirmation of Scripture?*

The General & Particular Faith in reference to Affirmations.

C. The General is a belief of Gods Veracity, that whatsoever is affirmed by him is infallibly true: the Particular is the full giving up my assent to every particular which I am convinced to be affirmed by God, assoon as ever I am so convinced, or have means sufficient offered me so to convince me; and yet more particularly, the acknowledging of those Truths which have special marks set upon them in Scripture to signifie them to be of more weight then others, as, *That God is*,

is, Heb. 11. 6. That Chriſt is the *Meſſias* of the world, the acknowledging of which is ſaid *to be life eternal*, *Joh.* 17. 3. The Doctrine of the *Trinity*, into which all are commanded to be baptized, and thoſe other fundamentals of faith, which all men were inſtructed in antiently before they were permitted to be baptized, contrived briefly into the compaſs of the Apoſtles Creed, a ſummary of *Chriſtian* faith or doctrine neceſſary to be believed. *Vide Cyril. Hieroſ. Catec.*

S. *What is the General and Particular Faith as it refers to the Commands of the Goſpel?* Commands.

C. The General is an aſſent to the truth and goodneſs of thoſe Commands in general, as they concern all men, that is, believing that Chriſt hath given ſuch a law to all his Diſciples, to all *Chriſtians*, and that that law is moſt fit to be given by him. The Particular is the applying theſe Commands to my ſelf, as the neceſſary and proper rule of my life, the reſolving to perform faithful obedience to them.

S. *What is it as it refers to the Threats?*

C. The General is to believe that thoſe Threats will be (and that it is moſt juſt they ſhould be) executed upon all againſt whom they are denounced. The Threats under oath, abſolutely, non-admiſſion into Gods reſt to all diſobedient provokers, *Heb.* 3. 11. the conditional Threats, conditionally, i.e. *unleſs we repent*, and uſe the means to avert them. The Particular is to reſolve, that except I get out of that number, I ſhall certainly finde my part in them. Threats.

S. *What as it refers to the Promiſes?*

C. The General is the believing the truth, infallible truth of the Promiſes, particularly of thoſe Promiſes which concern the pardon of ſin, and ſalvation, (the looking at and receiving or embracing of Chriſt, as the onely remedy againſt ſin, the only propitiation for it:) which Promiſes, (the object of that Faith) being generally conditional, not abſolute Promiſes, great care muſt be taken, that the Faith be proportioned to the nature of the Promiſes: as when the Promiſe of Reſt is made peculiarly to the *weary and heavy laden* thus coming Promiſes.

coming to Chriſt, the general Faith is to believe undoubtedly, that this Reſt ſhall be given to all that perform this Condition, to all humble faithful penitentiaries; and to believe that it belongs either abſolutely to all, or to any but thoſe who are ſo qualified, is to believe a lie; no piece of Faith, but phanſie or vain conceit, which ſure will never advantage, but betray any that depend upon it.

S. *What then is the Particular Faith terminated in this conditional Promiſe?*

C. Not the believing that the Promiſe belongs abſolutely to me, (for it doth not any longer then I am ſo qualified) nor the believing that I am ſo qualified, (for 1. perhaps I am not: and 2. that is no object of Faith, no part of the Promiſe, or of any other piece of Gods Word) but it is made up of theſe three things. 1. The confident perſwaſion that if I fail not in my part, Chriſt will never fail in his; if I do repent, and lay hold on Chriſt for pardon, no power of heaven, or earth, or hell, no malice of Satan, no ſecret unrevealed decree ſhall ever be able to deprive me of my part in the Promiſe. 2. A ſetting my ſelf to perform the condition on which the Promiſe is made; as when Reſt being promiſed upon condition of Coming, I come upon that invitation, then this coming of mine may be called particular Application: as when a Picture is ſo deſigned and ſet, as to look on every one that comes in at the door, and on none elſe, the way to be particularly lookt on, i. e. to apply the eye of the picture particularly to me, is to come in at the door. And 3. the comparing the conditional Promiſe to my particular preſent eſtate by way of ſelf-examination, and thence concluding upon ſight of the condition in my ſelf, that I am ſuch a one to whom the Promiſe belongs, and ſhall have my part in it, if I continue and perſevere. The ſecond of theſe, if it be reall and ſincere, gives me a * certainty of the object, ſeals the promiſe to me in heaven, which will remain firm though I never know of it. The third, if it be on right judgement of my ſelf, may give me the other * certainty, *i.e.* aſcertain me that I am in the number

* *Certitudo objecti.*

* *Certitudo ſubjecti.*

ber of God's children: but there being so much uncertainty whether I judge aright of my self or no, and there being no particular affirmation in God's Word concerning the sincerity of my present, or perseverance of my future condition, that assurance reflexive, of which this is one ingredient, cannot be a divine Faith, but at the most an humane, yet such as perhaps I may have no doubting mixed with, nor reason that I should so doubt. For at the conclusion of life, having *finished his course*, & *persevered*, St *Paul* could say without doubting, *Henceforth there is laid up for me a crown of righteousness*. Which if another man be not able to say with that assurance, 'twill not presently be want of Faith in him, so long as this want of assurance proceeds not from any distrust of the truth of Gods Promises, but onely from an humble conceit of his own repentance, that 'tis not such as God requires of him. And if that place, 2 *Cor.* 13. [*Know ye not that Christ Jesus is in you, except ye be reprobates?*] be objected, to prove that all are Reprobates that know not that Christ is in them; the answer will be satisfactory, that the words rendred [*in you*] signifie (very frequently in the Scripture, and peculiarly in a place parallel to this) *Exod.* 17. 17. *among you*, or *in your congregation*. And so the sense will be best dissolved into a question and answer, *Know you not* (by the miracles and preaching, the demonstration of the Spirit and of Power) *that Christ Jesus is among you?* (by way of interrogation, for so 'tis in the *Greek*, and the meaning appears by the context to be) *Know ye not, discern you not your selves, that the power of the Gospel is come among you by my Apostleship?* and then by way of answer; [*Except ye be reprobates*] you are obdurate insensate creatures, or (as our *Margent*, *Rom.* 1. 28 renders the word) [c] *void of judgement*, undoubtedly, unless you do.

2 Cor. 13. 5.

ἐν ὑμῖν

[c] ἀδόκιμον

S. *You have shewed me the difference betwixt General and Particular Faith, and I shall not follow that matter any farther, but I pray help me in one difficulty. We are said in Scripture to be* justified by Faith; *and we hear much talk of a* Justifying Faith: *I pray tell me*

Justifying Faith.

me what faith this is, to which Justification *is attributed.*

Faith no efficient of our Justification.

C. First, let me tell you that Faith, in whatever acceptation, is no proper efficient cause of Justification, for such is onely God through the satisfaction of Christ, accepting our persons and our weak performances, and not imputing our sins: in which act nothing in us can possibly have any, so much as inferior, instrumental efficiency. It is true, the habit of Faith may in some sense be called the cause of the acts of Faith, and so of this act of receiving or embracing of Christ, in which sense 'tis called the Ey and Hand of Faith: but then it is clear, that this receiving of Christ is a thing very distinct from justification; the one is clearly the act of man, the other of God: and therefore to conclude that Faith is an efficient, though but instrumental, of justification, because it is an instrument of receiving Christ, is no solid argument; and so in like manner from its activity in other things, to infer its efficiency in Justification. The most that can be said is, that 'tis a condition without which God, that justifies the penitent believer, will never justifie the impenitent infidel; and therefore 'tis observable that 'tis no where said in Scripture, that Faith justifies, but we are justified by Faith, which particle [* *by*] is a peculiar note of a condition, not a cause.

Onely a Condition.

* *Ad cum genitivo.*

S. *But then what Faith is this which is the condition of our Justification?*

C. That Faith which we shewed you was *Abrahams* faith; or in fewer words, the receiving the whole Christ in all his Offices, as my King, my Priest, my Prophet, whereby I believe the Commands as well as the Promises of the Gospel; or take the Promises as they are, *i. e.* not as absolute, but as conditional Promises. And this is a cordial practical belief, a firm resolution of uniform Obedience and Discipleship, *faith made perfect by works, Jam.* 2. 22. Intimating, that without the addition of such *works*, such Obedience Evangelical, any other act, or part, or notion of faith, would be imperfect, unsufficient to this end, that is, to our *Justification.*

fication. The same is called in a parallel phrase, *Faith* **consummate by love*, Gal. 5. 6. (which indeed we render *working by love*, but the Greek and Syriack signifies *consummate by love*) that is, by acts of Christian charity; and therefore in two parallel places it is thus varied, in one we read, in stead of it, the *new creature*, Gal. 6. 15. in another, the *keeping the Commandements of God*, 1 Cor. 7. 19.

* ἐνεργουμένη δι' ἀγάπης.

S. *But how then is it so often said, that we are not justified by works*, Gal. 1. 16. *and* Rom. 3. 28. *that we are justified by faith without the deeds of the law?*

Justification by Faith.

C. I have in effect already told you, and shall in a word again tell you. The word [*works*] and [*deeds of the law*] in those places signifies legal obedience, or circumcision, and the like Judaical out-dated ceremonies; and [*Faith*] the Evangelical Grace of giving up the whole heart to Christ, without any such obedience or Judaical observances: and so 'tis truly said, *we are justified by faith without them*, i.e. without such *works*, such *obedience*; yet not excluding, but including that Evangelical obedience, for without that *faith is dead*, saith S. *James*, 2. 17. and then sure not able to justifie any. And therefore you may observe in that Apostles discourse, *James* 2. he affirms that *Abraham was justified by works*, v. 21. and makes that a parallel phrase to that of the Old Testament, *Abraham believed God, and it was imputed to him for righteousness*, ver. 23. where, as [*Justification*] and [*imputed to him for righteousness*] are phrases of the same importance, so are [*works*] and [*believing*] also.

S. *The reason of it, I conceive, is because faith always brings forth good works, or if it do not, it is no true Faith.*

C. I am not altogether of your opinion, for I conceive it very possible for me to believe, and yet not to live accordingly. The truth is, that is not a justifying Faith, or such as even now I defined, and so no true faith in that sense, but yet it may be a true Faith, for so much as it is; or if you will, it is one part of true Faith, which is oft mistaken for the whole. I may truly, without all doubting, believe the Promise of mercy and salvation

Work do not infallibly follow Faith.

salvation to the true penitent, and none else, which belief is very fit and proper to set me a reforming and amending, and yet 'tis possible for temptations of carnal objects to perswade me to defer this duty, nay never to think fit to set my self to the performance of it, the present *pleasures of sin* may out-weigh in my debauched choice those future spiritual joyes; nay, I may see and like them, and yet for the present embrace the contrary, the Will of man being a middle free faculty, not absolutely obliged to doe or chuse what the Understanding judgeth most honest, *i. e.* what *Reason*, and *Faith*, and the *Spirit* of God commandeth to be done. The truth is, if this *Faith* get once to be radicated in the heart, to rule and reign there, if the *Will* chuseth what *Faith* recommendeth, then it bringeth forth all manner of good works; and so then 'tis the consummation of that former act of *Faith* by this latter, or (in the words of Saint *Paul* and Saint *James*) the consummation of *Faith* by Charity and good Works, that God accepteth in Christ to *justification*, and not the bare aptness of *faith* to bring forth *works*, if those *works* by the fault of a rebellious infidel will not be brought forth.

S. *But is there no one peculiar act of* Faith *to which* justification *is particularly imputable?*

C. That to which Justification is promised, is certainly the giving up of the whole soul intirely unto Christ, accepting his Promises on his conditions, undertaking Discipleship upon Christs terms. But yet 'tis possible that some one act of *Faith* may be more excellent and acceptable in the sight of God then others; as that humble act of the faithfull servant, that when he hath done all, acknowledges himself unprofitable, and so *excludes all glorying*, (which the Apostle makes very necessary to *justification*, Rom. 4.) expects all good from Gods free mercy in Christ, without any reflexion on any of his own performances; or again, that of full trust, affiance, reliance, rolling ones self on God depending on his All-sufficiency in the midst of all difficulties, on the Fidelity of him that hath promised, when all worldly

Some acts of Faith more excellent then others.

worldly probabilities are to the contrary: but then this must be accompanied with other acts of Faith, when occasion is offered for them, and with use of the means prescribed by Christ or else reliance may prove presumption after all. And however it is, *we must adde to our faith vertue*, &c. or else our Faith may still be dead, liveless, being alone, that is, unable to stand us in any stead to the desired end

S. *I could hear you, and propose scruples to you much longer on this argument. but I desire to carry away onely so much of this subject of Faith as may tend to the increase of all vertue in me, and I am sensible how long I have detained you on this theme; and therefore I shall importune you no farther about it: but yet onely vary, not end, your trouble, and advance to the next Theological Grace, that of Hope, and desire your directions in that particular.*

C. This *Grace* is subject to some mistaking, and therefore I shall desire you to mark carefully what I conceive of it. Of Hope.

S. *What is Hope?*

C. It is a patient comfortable expectation of the performance of Gods Promises, belonging to this life or a better.

S. *What is the ground of Hope?*

C. Some sure word of *Promise* assented unto by *Faith*. The ground.

S. *What is the Object of Hope?*

C. It is made up of two things; 1. The thing promised, 2. the Cause or Author of it. The object twofold.

1 The thing promised, or the performance of that promise. Such is the *Resurrection of the dead*, which nature cannot help us to see any thing into, but being believed by *Faith*, becomes the object of *Hope*. And it is observable, that seven times in the Acts of the *Apostles* the word *Hope* refers to this one object, the *Resurrection* or future state or life in another world; which indeed is the supreme object of the Christian hope, and all other things but in an inferiour degree, and as they refer to that, and in order to that great treasure of our rejoycing. Though the truth is, as there be *promises of this life* as well as of another,

(as that God will give us all things neceſſary for us, and the like) ſo is there a *Secular Hope*, or an *Hope of this life*, and an object of that *Hope*.

S. *What is that Secular Hope?*

Secular Hope.

C. A Reliance on God, that he will ſend me whatſoever is good for me.

S. *What is the object of that Hope?*

C. Good ſucceſſes, good things.

S. *Am I bound to hope that all things that are good for me ſhall befall me?*

The conditions of that.

C. I muſt anſwer you with ſome caution. Firſt, thoſe Promiſes are conditional. *All things ſhall tend to good to them that love God.* If we be Lovers of God, then that Promiſe belongs to us, not elſe. And conſequently then we are to *hope* it, not elſe; *Ye that fear the Lord, hope in the Lord*, ſaith the Pſalmiſt.

S. *But is every true ſervant of God bound to hope that God will give him all ſecular good things, as wealth, peace, honour, and the like?*

C. There is another condition required in him firſt before that Promiſe belongs to him, and conſequently before he is bound to that Hope.

S. *What is that?*

C. To pray for them, for the Having and Finding is promiſed to none but to them which ask and ſeek; yea, and to uſe the means ordinary and lawful, which are in order to that end, as labour, and the like, (among which mercifulneſs and liberality is one, to which the Promiſe of ſecular wealth is moſt frequently made, and the contrary threatned with want.)

S. *Well then, muſt the ſervant of God having prayed, and uſed thoſe means, hope and be aſſured that that which he thus prayes for ſhall be granted him?*

C. Yes: either formally, or by way of equivalence: either that, or ſomething that is better; or again, either now, or when God ſees fitter for him: for this muſt be allowed God, to be able to chuſe for us better then we can for our ſelves, both for the thing it ſelf, and the time of conferring it. For many times, that which we ask, would, if it ſhould be granted, be worſe for us, and perhaps

perhaps tend to our destruction; and then God by denying the particular matter of our prayers, doth grant the general matter of them, which alwayes is that which is best for us. Sometimes again he defers to grant, that we may re-inforce our impression, pray more ardently; and for us to be so exercised in prayer and hope, is best for us also.

S. *Are we bound then thus to expect and hope in every thing that we pray for?*

C Yes, we are, and the want of that is the sin of doubting, noted by Christ and his Apostles.

S. *Well, but you told me there was another part of the object of Hope, besides the thing promised, which you called the cause or author of it. What is that?*

C. The Person that is to make good his Promise to me, which is God himself. And therefore we are so often exhorted *to hope in the Lord*, &c. For as in the other affections, we are not only angry at the injury or the provoking thing done to us, but at him that did it, and we do not only fear pain and punishment, but him also that can inflict it on us; so we do not only hope for heaven, or for any other good thing, but for God as the Fountain of our bliss, and through whose mercy it is that it befalls us. This is called *hope in him*, or (as it should rather be rendred) *hope on him*, 1 *John* 3. 3. And this is a special act of *Christian* hope, to be thus unbottom'd of our selves, and fastned upon God with a full reliance, and trust, and dependence on his mercy. The Author of our hope.

S. *I thank you for this direction. Give me leave to proceed. What be the seasons and opportunities of this hope?*

C. 1. Time of Tribulation, Rom. 5. 4. *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* Where the word which we render * *experience*, signifies *approved upon a tryal*, and the sense runs thus; Tribulation is a season and a means to work patience, and that patience to produce approbation, as of one that is tried in the fire, and has past the test; and this is a means to work an hope Seasons of Hope.

* Δοκιμὴ

or expectation of reward, and that hope will not confound or ſhame, that is deceive, any that relies on it, and beſides will keep from being aſhamed of thoſe ſufferings, and make us rather glory, *v.* 3. that is rejoyce in them, as in the moſt benigne auſpicious ſignes, that in another world there is a reward for the righteous, becauſe in this life 'tis the contrary rather. So *Rom.* 12. 12. *Rejoycing in hope*, and *patience in tribulation*, are joyned together. 2. Time of Temptation, when ſome preſent delight is ready to invite to ſin, or preſent bitterneſs to deter from the wayes of God, then the hope of future joyes (to be exchanged for that bitterneſs, and to outvie and preponderate that pleaſure) comes in ſeaſonably. 3. The time of Mourning for the dead, which the aſſured hope of a Reſurrection will moderate and alleviate.

S. *You told me the ground of Chriſtian hope was the Promiſes. I pray is a man to hope for nothing but that for which he hath ſome promiſe in Scripture?*

C. He may perhaps lawfully hope for ſome things for which there is no Promiſe, ſo there be nothing to the contrary; but then this is not the Grace of hope, but a good natural aſſurance or confidence, which *Ariſtotle* obſerves * young men to be full of, and old men not ſo inclined to. But if it be for any ſpiritual matter, it is (if it be not grounded on ſome Promiſe) but preſumption.

* νεάνιαι ἐλπίδος πλήρεις, γήρως δ' ὀυκ-πι.

S. *There is no promiſe in Scripture for every particular mans eternal ſalvation, yet ſure every man is bound to hope he ſhall be ſaved.*

C. This is the miſpriſion I deſired to anticipate and foreſtall in you, and now I muſt be fain to cure, ſeeing I could not prevent it. To which purpoſe you muſt again remember, that Gods promiſes being the ground of Hope, and thoſe promiſes being but ſeldome abſolute, moſtwhat conditionate, the hope (if it be the Chriſtian grace of hope) muſt be proportioned and attemperate to the promiſe; and if it exceed that temper and proportion, it becomes a tumour and tympany of hope. For example, that there ſhall be another ſtate

Whether every man be bound to hope he ſhall be ſaved.

or

or life after the end of this, both for juſt and unjuſt, there is an abſolute promiſe, and therefore every man may juſtly hope for that; though to the ungodly it may be matter rather of fear then hope: but for a happy or joyful reſurrection to life, a bleſſed future ſtate, there is no abſolute unlimited, but conditional limited promiſe, to the true penitent believer, and to none elſe; for to all others God hath ſworn, they *ſhall not enter into his reſt*. And then he that is ſuch, may no more hope for his part in the *reſurrection of the juſt*, then for the moſt impoſſible thing: or if he do hope, that hope will ſtand him in no ſtead, will never make that true by hoping it, which was otherwiſe falſe: *The hope of the hypocrite ſhall periſh*, ſaith *Job*; and ſo the carnal impenitent, his hope ſhall periſh alſo, ſure will never be able to keep him from periſhing.

S. *What then is the Chriſtian hope in this particular?*

C. It is an aſſurance, 1. That though my ſins be never ſo great, they may be pardoned me, if the condition to obtain that pardon be not neglected. 2. To hope chearfully and confidently upon the obſervation of thoſe means. 3. (Which is the prime act and evidence of the Chriſtian hope) to ſet induſtriouſly and piouſly to the performance of that condition on which the promiſe is made; as St *John* ſaith, *Every man that hath this hope purifies himſelf*. And 4. upon view of the ſincerity of that performance of mine, to hope comfortably and chearfully for Gods performance. In brief, the hypocrite or unreformed ſinner may have ſome room for hope ſuppoſitively, if he do change and repent, the honeſt penitent may hope poſitively. The former may hope as for a future poſſibility, the latter at the preſent as for a certainty. But the latter of theſe is the onely Chriſtian hope. For by this you ſhall know a Chriſtian hope from all other, that he that *hath it purifies himſelf*, 1 Jo. 3. 3. The hypocrite or carnal man hopes, and is the wickeder for hoping; he fears nothing, and ſo diſcerns not the neceſſity of mending: the beſt way to reform ſuch a man, is to rob him of his hope, to bring him to a ſenſe of his danger, that he may get out of

The Chriſtian hope in this matter.

it, to conduct him by the gates of hell to a possibility of heaven. But the Scripture-hope, the [*this hope*] as Saint *John* cals it, *i.e. the hope of seeing God,* 1 John 3. 2. being grounded on conditional promises, (and that condition being purity, *holiness, Without which no man shall see the Lord*) sets presently to performing that condition, that is to purifying, according as you shall see the practice of it in Saint *Paul,* 2 Cor. 7. 1. *Having therefore these promises.* (what promises? conditional promises, chap. 6. 17.) *let us purifie our selves, &c.*

Despair. S. *But is not Despair a sin? and doth not that consist in not hoping for heaven?*

C. The want of the *Christian hope,* is a *sinfull despair,* but not the want of all kinde of *hope*; the thinking it impossible his sins should be forgiven, though he should be never so truly penitent, is a sin, but that rather of *infidelity,* then *despair,* it being the dis-believing an eternal truth of God's. A consequent of this indeed may be *desperation,* (as on the contrary *hope* is a consequent superstructed on *faith*) to wit, when he that believes himself uncapable of pardon, goes on without any care or thought of reforming, such an one we vulgarly call a *desperate person,* and that sure is a most damning sin: but for him that lives an impenitent sinner, not to hope for mercy as long as he doth so, is sure no sin superadded to his impenitence; his impenitence is a sin, but that being supposed, his not hoping is but duty and justice; the contrary would be a greater sin and a more desperate sign. So that not every not hoping for Heaven is the sin of *Despair,* but rather the peremptory contempt of the *condition,* which is the ground of *Hope*; the going on (not onely in terrours and amazement of conscience, but also) boldly, hopingly, confidently, in wilfull habits of sin, which therefore is called *desperateness* also, and the more *bold* thus, the more *desperate.*

S. *But what if a godly penitent man should either doubt of his salvation, or not hope at all for it?*

Doubting of salvation. C. If that doubting or not hoping be onely grounded in a false judgement of his own repentance and sincerity,

rity, in conceiting too meanly of himself, in thinking himself no true penitent when he is, this will not be the sin of *Despair*; no nor infidelity neither: because if he could believe his penitence sincere, (the want of which belief is not the dis-believing of any part of God's word, because that saith nothing of him particularly) he would assuredly hope; and now that onely his humility makes him so comfortless, there is certainly no sin in that.

Excessive sorrow.

S. *But what if a sinner be so overwhelmed with sorrow, as not to lay hold on the Promises at all, is not this the sin of Despair?*

C. The trial of him will be by examining whether he purifie or no, that is, whether his sorrow bring forth fruits of amendment; if so, this is not the sin of *Desperation* yet; he hath the *Grace* of *Hope*, which brings forth fruits of *Hope*, though it be clouded over with a melancholy vapour, that it be not discernible even to himself. But if this trouble of minde set him a sinning farther, like *Judas*, who had *sorrow*, but then killed himself, this is *Despair* indeed.

The sinners hope of repentance & mercy.

S. *I shall sollicite you no further in this point, but for your Prayers that God will keep me from all premature perswasion of my being in* Christ, *that he will give me that Hope that may set me a purifying, and not suffer me to go on presumptuously or desperately in any course. Onely upon an occasion of this Grace of Hope, give me leave to ask you, whether he that now lives in sin, and hopes he shall one day repent, and goe to heaven, (this Repentance and that Heaven being a future good, and so the object of Hope) may be said to have the Grace of Hope in any kinde?*

C. By no means: Because God hath made no such promise that he shall repent, nor without *Repentance* that any man shall have Heaven. This is a ground-work of carnal security, and no degree of the *Grace of Hope*.

The death-bed sorrow and hope.

S. *Once more. May he that hath gone on in a continued course of sin, and at last is overtaken with Gods judgements, (and seeing Hell gates open upon him, doth grieve*

for his wicked life, and upon that hopes for mercy) be conceived to be saved by that Hope?

C. I list not to pass sentence on any particular, because I cannot throughly discern his state; only I can say in general, I know no promise of pardon in Scripture to a bare death-bed sorrow, because indeed none to any sorrow at any time, but that which is * *godly sorrow which worketh repentance*: which repentance, as it is available if true, though never so late, so is seldome true when it is late; nor can well be known to be true but by persevering fruits, which require time. And though a serious purpose of amendment and true acts of contrition, before or without the habit, may be accepted by God to my salvation; yet in this case there is no sure judgement whether this purpose be serious, or these acts true acts of contrition. And so in this case there is no sure foundation for his hope: and then a groundless hope, or a bare hope, without the other conditions to which the Promises belong, will never be able to save any.

* λύπη κατ' θεόν.

S *Shall we now proceed to the third grace, that of* Love *or* Charity?

Of Charity.

C. Most willingly: it is a precious Grace, and that which Saint *Paul* prefers before *Hope* and *Faith*.

S. *But is any grace to be preferred before that of Faith? (I thought that had been the most necessary Gospel Grace.)*

The preeminence of that before Faith.

C. It is most certain there is, (*Faith* being taken in that notion which I told you belongs to that place) because Saint *Paul* hath affirmed it, that *charity is the greatest of the three*, 1 Cor. 13. 13. And it is as sure, that no other Scripture hath contradicted this. And although very great things are said of *Faith*, as of the onely condition of *Justification* and *Salvation*, yet, 1. This is when it is in conjunction with *Charity*, *Faith consummate by love*. And 2. it is observable, that the most *imperfect* things are always the most *necessary*, and consequently the great necessity of *Faith* is no argument of its dignity in comparison of this other grace. For indeed *Faith* is necessary, as that without which *Charity* cannot be had: but then this alone is insufficient to save any, if Charity be

be not added to it. *Faith* is the foundation, which though it be the moſt neceſſary part of the building, yet is it the loweſt and moſt imperfect: *Charity* the ſuperſtruction, which is never firmly built but when grounded in *Faith*, and when it is ſo, it is far more excellent then its foundation. Beſides, *Charity* is a grace not out-dated in Heaven, as *Faith* and *Hope* are.

S. *But what is Charity?*

C. The ſincere love of God, and of our neighbour for his ſake.

S. *Wherein doth the love of God conſiſt?*

Love of God of two ſorts.

C. As love in its latitude is of two ſorts, of Friendſhip, and of Deſire; the 1. betwixt Friends, the 2. betwixt Lovers; the 1. a rational, the 2 a ſenſitive love: ſo our love of God conſiſts of two parts, 1. Eſteeming, prizing, valuing of God; 2. Deſiring of him.

Eſtimation.

S. *How ſhall I know whether I do eſteem God as I ought to do?*

C. If you would be content to doe any thing or ſuffer any thing rather then loſe his favour, rather then diſpleaſe him. *If you love me* (ſaith he) *keep my Commandements.* And therefore loving him and obeying him, love and works (to wit, Evangelical works) are taken for the ſame thing in Scripture.

S. *How muſt this love be qualified?*

C. The ſpecial Qualification, or rather indeed eſſential property of *Charity*, is the Sincerity of it, as that is oppoſite to Hypocriſie, or a double heart, or divided love, or joyning any rival or competitour in our hearts with him. The loving God above all, and all other for his ſake; this is ſet down both by *Moſes*, Deut. 6.5. and by Chriſt, *Mat.* 22.37. and *Mark* 12.30. and *Luke* 10.27. (with a little variation by Saint *Matthew*) in theſe words, *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all thy minde, and with all thy ſtrength.* The *Heart*, as I conceive, ſignifying the *Affections*; the *Soul* the *Will*, or elective faculty; the *Minde* the *Underſtanding*, or rational faculty; and the *Strength* the powers of the *body* for action; and all four together making up the whole man, and the word

All,

All, affixt to each, not to exclude all other things from any inferiour part in my love, but onely from an equal or superiour interest to exclude a partial or a half love.

S. *What are the motives that may stir up this love in my heart?*

Motives to it.

C. 1. The consideration of God's infinite essence. And 2. of his most glorious Attributes. And 3. of his bounteous actions towards us in creating, redeeming, preserving, and providing such rewards for those that love him.

S. *What is that other part of Love which you call the Desiring of him?*

Desire.

C. The actual appetition or fastning our affections on him, desiring to injoy, 1 his *Grace* or sanctifying Spirit here, and 2. the perpetual Vision of him hereafter. The former part of this is called *hungring and thirsting after righteousnes*, a hatred and impatience of sin, a desiring to be out of that polluted condition, and to be made like unto God in Holiness and Purity, (and you may know

Trial of that.

the Sincerity of that, 1. By Assiduity and frequency and fervency in Prayer, that way of conversing and communing with God, a most infallible concomitant of this kinde of love; 2. by loving and seeking the means, 3. of resisting sin, and 2. of receiving, and 3. of improving of Grace; that one principal *Desire* of *David's*, *That he might dwell in the house of the Lord all the days of his life, to behold the fair beauty of the Lord, and to visit his Temple.*) The latter part of this is called by the same *David*, the *longing of the soul after God*; by S. *Paul*, *desiring to be dissolved and to be with Christ*.

S. *What are the motives to this kinde of Love?*

Motives to it.

C. 1. Gods loving us first, and dying for us, an expression of that love, able to constrain and extort a reciprocation or return of love. 2. The true superlative Delight even to flesh and bloud that is in Sanctity, and the practice of Christian Vertues, beyond all that any sensual pleasure affords, so great, that when they are expresst by the Apostle in these words, 1 *Cor.* 2. 9. [*Neither eye hath seen, nor ear heard, neither hath it entred into the heart of man to conceive what things God hath*

hath prepared for them that love him] (which in that place clearly belongs to the *hidden wisdom of God*, v. 7. and the *deep things of God*, v. 10. and the *things that are freely given to us of God* v. 12. the spiritual *Manna* or *Preparation* for the lover of God to feed on) they are ordinarily mistaken for the description of *Heaven*. 3. Those joys in the Vision of God in another life, thus described by the Psalmist, *In thy presence are fulness of joyes, and at thy right hand pleasures for evermore.*

S. *Well, you have gone through the two parts of the love of God; and told me that the sincerity required in it requires me to love God with all my heart. May not I then love any thing else but God?*

C. You may, but with these conditions. 1. That it be not some prohibited object, as the world and the things of the world; that is, any thing that is vain or sinful in it, *for if any man love the world, the love of the Father is not in him*, 1 John 2. 15. 2. That it be in a degree inferiour to the love of God: thus God being loved above all, other things may lawfully in a lower degree be loved also. 3. That those other things be loved for Gods sake, and in that order that he prescribes them. Love of other things beside God.

S. *But may not the outward expressions of love in many good Christians be greater to some other object then to God? or is this incompetible with the sincerity of the love of God?*

C. Our love of God may be sincere, though it be accompanied with some frailties: now the sensitive facultie may have a sensitive love of some sensitive objects: which though it be moderated so as not to fall into sin either in respect of the object or the excess, yet through the nature of mans sense may express it self more sensitively toward that inferior object then towards God himself; and this is a piece of humane frailty, not to be wholly put off in this life. And yet for all this the love of God may be more deeply radicated in that soul; and that will be tried by this, that if one were to be parted with, I would part with any thing rather then God. But that not to be judged by what Outward expressions of love more to other things then to God.

what I would answer, if I were asked the question; nay, nor what I would resolve at a distance: but in time of temptation and actual competition betwixt God and that any thing else that could not be held without sinning against God, what then I would really doe. This may best be understood by that other passion of sorrow. I may weep more for the loss of a friend then for my sins; yet my sorrow for sin may be the deeper and more durable sorrow, though it be not so profuse of these sensitive expressions. So may and must our love of God be most firmly rooted, though not so passionately expresst, as through the infirmity of our flesh and nearness of other objects to it our love to them is wont to be.

Passionate sorrow.

Charity to the neighbour.

S. *Shall we proceed to the other branch of Charity, that of our Neighbour? and first, what do you mean by the word* Neighbour?

C. Every man in the world, for so Christ hath extended the word, *Luke* 10. 36, 37. not only to signifie the *Jew* in relation to the fellow-*Jew*, who was the Old-Testament-Neighbour, but to the *Samaritan* in relation to the *Jew*, i.e. to him that was most hated by him, as appears by the parable in that place.

S. *What is the love of my Neighbour?*

C. 1. The valuing him as the Image of God, one for whom Christ died, and one whom God hath made the proxy of his love, to receive those effects of it from us which we cannot so well bestow on God. 2. The desiring, and 3. The endeavouring his good of all kinds.

The degree of it.

S. *In what degree must this be done?*

C. As I desire it should be done to my self.

S. *How is that?*

C. Why, in all things to deal with other men as (if I might be my own chuser) I would wish that other men, nay God himself, should doe to me. This will certainly retain me within the strictest bounds of Justice to all men I have to deal with, (because it is natural to desire that all men should deal justly with me) and teach me all mercy to others both in giving and for-

forgiving and blessing them, because I cannot but desire that God should be thus merciful to me.

S. *But will not my love of God be sufficient (without this other love of my Neighbour) to denominate me charitable?*

C. It will not. 1. Because this loving my Neighbour is one, nay many, of the Commandements which he that loveth God must keep, 1 *John* 3. 23. 2. Because God hath pleased to appoint that as the test of the sincerity of the love of God, in judging of which we might otherwise deceive our selves and prove lyers, had we not this evidence to testifie the truth of our love, according to that of Saint *John*, 1 Epist. 4. 20. *For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* Which place argues that all the arguments or motives which we have to love God, we have to love our brother also, God having devolved all his right to our love upon our brethren here, (and therefore interpreting whatsoever is done to them as done to himself) not so as to devest himself of it, but to accumulate it on this image here below, communicating all his claims to it; to which claims of God our relation to our Brethren superadding one more, that of acquaintance, and affinity of our humane nature, exprest by those words, [*his brother whom he hath seen*] it follows in all necessity, that he that loves not his brother, that behaves not himself to all men, superiors, equals, inferiours, strangers, friends, enemies, Turks, Jews, Heathens, Hereticks, sinners, according as the rules of Christian charity, of justice and mercy oblige him, is not a lover of God.

S. *Is there any more that I need know concerning this grace?*

C. No more at this time: The particulars farther considerable will come in our rode hereafter.

S. *Your proposed method then leads me to* Repentance *next; what is* Repentance? Of Repentance.

C. A change of minde, or a conversion from sin to God. Not some one bare act of change, but a lasting durable state of new life, which I told you was called also *Regeneration*.

S. *But*

Regeneration.

S. *But is not* Regeneration *an Act of new birth?*

C. Not only that, but it is also the state of new life, (called the *New creature*) living a godly life, or such as will become the sons or children of God; for the Scripture-phrase, to be *regenerate* or *born again*, or * *from above*, is all one with being a *child of God*, that is, one, who, as he hath his seed of new life from the *Spirit of God*, so returns him the obedience of a Son-like gracious heart, lives like a son in his family, and never goes from him with the Prodigal into the far Countrey.

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S. *Of what parts doth Repentance consist?*

C. Not properly of any, it being nothing else but a Change of minde or *new life*; yet there are many preparatives in the passage to this state, every of which doth also in some measure accompany it whereever it is.

Preparatives to Repentance.

S. *What are those Preparatives then?*

C. 1. Sense of sin. 2. Sorrow or contrition for sin. 3. Confession of sin. 4. Disclaiming, forsaking, resolving against sin.

Sense of sin.

S. *Wherein doth the* Sense *of sin consist?*

C. In discerning 1. the Odiousness, 2. the Danger of it.

The odiousness.

S. *What Odiousness?*

C. 1. How it displeaseth God, and makes us odious in his sight. 2. How it defiles and defames us, turns the *members of Christ into members of an harlot.* 3. Makes us odious to all good men. 4. Makes us uncapable of heaven, wherein *nothing shall enter that defileth*, Rev. 21. 27.

The danger.

S. *Wherein doth the* Danger *consist?*

C. In bringing, 1. the curses of this life upon us: 2. temporal death: 3. eternal plagues and torments in another world.

S. *What then is a* Sense *of these?*

C. 1. A conviction of the truth of these. 2. A serious consideration and pondering of this important truth as it concerns our endless weal and woe. 3. A being affected with it, so as to humble our souls in that sense, which leads to sorrow and contrition.

S. *Whe*

S. *What is ſorrow and* Contrition *for ſin?*

C. A being grieved with the conſcience of ſin, not only that we have thereby incurred ſuch danger, but alſo that we have ſo unkindly grieved and provoked ſo good a God, ſo compaſſionate a Father, ſo gracious a Redeemer, ſo bleſſed a Sanctifier. Contrition.

S. *Is it not ſufficient to grieve in reſpect of the danger and damnation which ſin betrayes me to? and is not ſuch grief* Contrition?

C. No, it is but Attrition (as the Schools uſe to ſpeak) a fretting of the heart, not breaking of it, which any man living would have, when he ſaw ſuch danger near; he would be prickt at heart, and be ill pleaſed to ſee hell gaping upon him: and you may obſerve, that where ſuch preſent danger is the onely cauſe of ſorrow, when that danger is over, there ſeldome or never follows reformation. And therefore that opinion and doctrine of the Papiſts, who teach that this Attrition (or ſorrow that we ſhall be puniſhed) without producing amendment of life in the ſinner, yet by the *power of the Keyes, i.e.* by the *abſolution of the Prieſt*, is turned into Contrition, is a moſt unkinde deceit of Souls; for there being no Promiſe of Scripture that ſuch Attrition alone, or flying from the *wrath to come*, Matt. 3. 7, 8. ſhall be ſufficient to obtain pardon without *bringing forth meet fruits of repentance*, the Prieſt that abſolves any on no better grounds then thoſe, goes beyond his Commiſſion, and by telling a lye, can never make that lye become truth, by abſolving an uncontrite ſinner, cannot make him contrite, either in reality, or in Gods acceptation of him; becauſe he hath not promiſed to accept any but the broken and contrite, and therefore not any thing elſe in ſtead of Contrition. Attrition.

S. *What think you then of that ſorrow and compunction that the approach of death and terrors of the Goſpel bring men to?* Death-bed Compunction.

C. If it be a bare ſorrow and compunction, only reſpecting thoſe preſent terrours, and advancing no higher, then certainly it hath no promiſe of mercy belonging to it. But if that which begins thus, by Gods mercy

cy allowing of time, and by his grace uſing theſe terrours for the ſoftning of the heart, improve farther into ſorrow for diſpleaſing of God, and from thence into a reall ſincere reſolution to amend and forſake ſin, then theſe ſuperſtructions have a promiſe of mercy belonging to them, though that foundation had not. The onely thing then in this matter to be conſidered is, whether it be thus improved or no: and that no man can certainly judge of, neither Confeſſor nor Patient himſelf, but by the fruits of it afterwards in time of Temptation. For 1. the man himſelf may through ſelf-love take that for Godly ſorrow and reſolution of amendment, which is only ſorrow for his own danger, and willingneſs to avoid that: and again, when forein temptations are out of the way, and by diſeaſe, &c. inner flames quencht in him, he may reſolve againſt thoſe ſins which before he had lived in; or, by way of natural revenge, he may vow never to return to thoſe ſins which he hath had ſuch experience of, for the emptineſs and damningneſs of them, and ſo think himſelf a compleat penitent. And 2. the ſenſitive expreſſions being oft as great for the one as the other, nay greater for danger then for ſin, and from weakneſs of body then change of minde, the *Confeſſor* may eaſily miſtake likewiſe; but when God pleaſeth to reſtore health and ſtrength, when thoſe preſent apprehenſions are over, and temptations of the world and fleſh return again, and perhaps ſome new that were not before in his rode, then if the ſorrow continue as great, and the reſolution as earneſt, and perſevere to hold out in deſpight of temptations to the contrary, and take not up any new ſins in exchange for the old, this is a comfortable evidence that that ſorrow was contrition, and that reſolution a ſincere reſolution. But if this time and means of trial being allowed, the matter prove otherwiſe, if the penitent return to his vomit in ſpight of the loathſomneſs of it, if he overcome his diſlikes to ſin, and ſo fall back to his former jollity and luxury, or in ſtead of thoſe nauſeated ſins, make ſome other choice of a new path to hell, entertain covetouſneſs in ſtead of prodigality, ſpiritual pride

in

in ſtead of carnal ſecurity, envy, malice ſedition, faction, in commutation for luſt, and the like: this is a demonſtration that that ſorrow was not contrition, that reſolution no ſincere reſolution, and conſequently that if that man had then died, there would not have been found any thing in him which God hath promiſed to accept of. But if the caſe be ſet in a third or middle way, that the Patient die before any ſuch triall hath been made, either to evidence the ſincerity or unſincerity, then that which remains for us is not to judge, but to leave him to God's inſpection, who can ſee without thoſe waies of trial, and diſcern what it was in its ſelf, attrition, or contrition, ſincere, or not ſincere, whether it would have continued (or no) a through change of minde; and conſequently will *accept the will for the deed*, if it be a firm and ratified will, and not elſe. And ſo in brief, God may have mercy on him whoſe Repentance began never ſo late, if he ſee it was ſincere Repentance. But in this caſe there is ſmall matter of comfort to us, becauſe there is no ſuch way of aſſurance that we are ordinarily capable of, nor reaſon to hope that God will afford us any extraordinary; and for any man to put off his preſent Repentance, on contemplation of a poſſibility that his later repentance may ſerve the turn, is the moſt wretchleſs preſumption in the world, and that which I am ſure hath no Promiſe of Mercy annexed to it.

S. *I ſhall ſatisfie my ſelf with theſe grounds of reſolution for this matter, and conceive that any more particular difficulty will be ſalved by the application of theſe grounds to it, and ſo not object what was obvious to have done, the example of the Thief on the Croſs, which is ſo common ground of ſecurity and preſumption to carnal livers; becauſe I already diſcern reaſon to think his ſtate the ſtate of true* contrition *and converſion, and not onely of* attrition, *becauſe in thoſe minutes he lived on the Croſs, he gave ſuch evidence of this in confeſſing and praying to Chriſt, when his own Diſciples had forſaken him: and beſide, Chriſt, who knew his ſincerity, and will not accept the unſincere, revealed to him his*

acceptance of him. I shall therefore detain you no longer with questions of this nature, but proceed to enquire more particularly of Contrition.

What sins must be taken in by it? or for what must this godly sorrow be conceived?

What sinnes Contrition belongs to.

C. For all kinds and sorts of sin. 1. For the weaknesses, frailties, and pollutions of our nature, our proneness and inclinations to sin; for though these being unconsented to are no actual sins, yet are they matters of true sorrow and grief and humiliation to a true Christian (as infelicities, if not as sins) that he is such a polluted unclean creature, and so apt to fall into all sin, if he be not restrained and prevented by God's Grace. 2. For the sinful acts and habits of our unregenerate life, with all the aggravations belonging to them. 3. The slips and relapses of our most regenerate life, and the infinite frailties and infirmities that still adhere to it.

S. *Are any of those which you named under the first head,* Infelicities *only, and not* Sins?

C. Yes, the *weakness of our nature*, as that signifies the want of strength, the not being able (since God withdrew his extraordinary gift of Grace) to perform the perfect will of God; this cannot it self be called a sin, but rather a punishment of *Adam*'s sin, and so to us an unhappiness and infelicity. So likewise our inclination to sin, as that signifies the inclination of the flesh to the carnal object, the bending of the eye to the beauty, the taste to the sweetness, which is naturally acceptable to it, and was discernible in *Eve* before the Fall, and so cannot be said to be sin in that notion, but rather *temptation*, which to resist is an act of *vertue*, and *victory*; though as it signifies the inclination of the will to one side rather then the other, to the *evil* more then the *good*, to the *carnal* forbidden then to the *spiritual Christian* object, it is a kinde of aversion from God, and a degree of *conversion* to the *creature*, and so a sin in that respect.

S. *But how can* Contrition, *which you called a Preparative to Repentance, and so to Regeneration, include sorrow for the sins of the regenerate life?*

C. I told you these Preparatives to Repentance do also

also accompany it whersoever it is: and in that respect it will be clear, that *Contrition* is not one initial act of sorrow for *sin past*, but also a current permanent state of sorrow and humiliation for *sin present*, and through the whole life never out-dated.

S. *What now is* Confession *of sin?* Confession

C. It is of two sorts: 1. To God, 2. To Men; especially the *Presbyters*.

S. *What is* Confession *to God?* to God:

C. An humble, sorrowful acknowledgement of sin in prayer to God. 1. By *confessing* that I am a sinner, who have worthily deserved his wrath. 2. By *enumeration* of the particular sorts of sin of which I know my self guilty 3. By *aggravating* these sins upon my self, by the circumstances and heightning accidents of them. 4. By *comprizing* all my unknown, unconfest sins under some such penitentiary form as that of *David's*, *Who can tell how oft he offendeth? cleanse thou me from my secret faults.*

S. *How doth the necessity of this appear?*

C. Beside the practice of *David* and other holy men in Scripture, by these expres Texts: *If we confess our sins, God is faithful and just to forgive us our sins*; and, *He that confesseth and forsaketh shall have mercy.*

S. *But why then should we confess to men, and particularly to Presbyters?* to man:

C. 1. Because we are commanded by S. *James*, 5. 16. *to confess our faults one to another*, that we may be capable of one anothers Prayers. 2. Because our *sins* may possibly be such wherein other men are injured, and then Confession to them is the first degree toward Reconciliation, *Mat.* 5. 24. Or if they be onely against God, then *Confession* of them to his Ministers also will be no way improper, but in some kinde necessary to him which desires their Absolution, ver. 15. 3. Because there being two parts in sin, the guilt and the corruption, the one to be pardoned, the other cured; the first being confest to God, to obtain his pardon, ought also, if it have been offensive and scandalous to the Congregation, to be acknowledged to them, that that expression to the Ministers.

of Repentance may make Satisfaction to them for the ill Example, and avert and deterre from ſin whom it had invited to it. And for the cure, it will ſure be very profitable to adviſe with others, eſpecially the Phyſicians of the ſoul, how and by what means this cure may be wrought, how a raging ſin may be ſubdued, the occaſions to it avoided; to which end alone the diſcloſing of the particular ſtate is more then profitable: and this being ſuppoſed, it will be acknowledged neceſſary for a Chriſtian not to deſpiſe ſuch proper uſefull means to a neceſſary end, unleſs without that help he can direct himſelf, which ignorant men and habituate ſinners in any kinde will hardly be able to doe. 4. Becauſe this may much tend to my comfort, when another (whoſe office it is) upon a ſtrict ſurvey and ſhrift of my former life, and preſent teſtification of my Repentance, may upon good grounds give me Abſolution, and paſs judgement on me, better then I can doe on my ſelf.

S. *What is the fourth Preparative to Repentance?*

Vow of New life.

C. A firm Reſolution and vow of new life. 1. An abjuring of all my former evil ways, *i.e* both of the *ſins* themſelves, and the *occaſions* which were wont to bring me to thoſe *ſins:* 2. A reſigning my ſelf up to doe the will of Chriſt: 3. The pitching on ſome particular duties of Piety and Charity, which were moſt criminouſly omitted before, and are moſt agreeable to my calling to perform, and to bring forth all other meet fruits of Repentance.

S. *What now is the penitent ſtate?*

The Penitent ſtate

C. The actual continued performance of theſe Reſolutions both when Occaſions are offered, and when Temptations to the contrary.

S. *But what if thoſe Reſolutions be not then performed?*

C. Then is not that to be accounted a Penitent or Regenerate man.

S. *But what? are no ſins competible with a Regenerate eſtate?*

What ſins competible therewith.

C. Yes. 1. Sins of infirmity; 2. of ignorance, and (under that head of infirmity) 3. ſins of ſudden ſurreption;

reption; and 4. such as by daily incursion of temptations (though constantly resisted, yet) through the length of the work, and our frailty, and *Satans* vigilance sometimes are gained from us: all these (together with those which 5. through levity of the matter insensibly steal from us) are by general Repentance, (*i.e.* humbling our selves before God for them, begging Gods pardon in Christ, and labouring against them more diligently for the future) reconcileable with a Regenerate estate; these are *spots*, but those *spots of sons*, though they be never totally overcome in this life. 6. Some one wilful act of deliberate sin, which we might have resisted, if it be presently retracted with Contrition and Confession, and re-inforcing of our Resolution and Vigilance against it, and so not favoured or indulged unto, may be also reconcileable with a regenerate state so farre, as not wholly to *quench the Spirit* of God, to cause spiritual desertion, though it do grieve that Spirit, waste the conscience, wound the soul, and provoke God's displeasure (from which nothing but hearty Repentance can deliver u) and commonly bring some temporal judgement upon us.

S. *What then are unreconcileable with a Regenerate state?* What incompetible.

C. Whatsoever are not competible with an honest heart, a sincere endeavour: particularly these two, Hypocrisie and Custome of any sin. *Whatsoever is born of God doth not commit sin*; 1 Joh. 3. 9. (*i.e.* doth not *live* in sin as in a trade or course) *for his seed remaineth in him*; (there is in the Regenerate a new Principle or seed of life, a Principle of Cognation with God, which whilest it continues in him, is still a hazening him out of sin) *and he cannot sin in such manner, because he is born of God*: or if he doe, he is no longer a *childe of God*, or Regenerate person: or, as S. *Paul* saith, Gal. 5. 16. *Walk in the Spirit, and you shall not fulfill the lusts of the flesh*, *i.e.* these two are unreconcileable; as when we say, an honest man cannot doe this or that, our meaning is not to affirm any naturall impossibility, that he is not able, but that he cannot think fit to doe it; the Principles

ὁ ποιεῖ ἁμαρτίαν, non operatur peccatū.

of Honeſty within him, as here the Seed of God, or new Principle in him, will reſiſt it; or if he doe it, he is no longer to be accounted an honeſt man.

S. *This place in S. John's Epiſtle hath ſure great difficulty, I beſeech you make it as intelligible to me as you may.*

Interpreted. C. I ſhall doe it, and that moſt clearly, by bringing down the ſenſe of the whole Chapter from the beginning to this place in this brief Paraphraſe; do you look upon the words in your Bible, whileſt I doe it. Ver. 1. *Gods love to us is very great in that he hath accepted us Chriſtians to be his children,* (which by the way is the reaſon that the world which rejected Chriſt, rejecteth us alſo.) Ver. 2. *And being children, though we know not exactly the future benefit which ſhall accrue to us by this means, yet this we know, that when this ſhall be revealed to us, we ſhall be like him, for we ſhall ſee him as he is, and that viſion will aſſimilate us unto him.* Ver. 3. *And the very hope of it now,* if it be faſtned on God, *hath the ſame power of making us pure, as he is pure.* For 1. *Hope* includes Deſire and Love of the thing hoped for, which being Heaven, a place of Purity, the hope of Heaven muſt include a Deſire of Purity: and therefore the Heaven that the ſenſual man deſires, if he deſire it for the preſent, is a mock-heaven; and if it be the true Heaven, the ſtate of purity, then he deſires it not for the preſent, but hereafter when ſenſual pleaſures ſhall have forſaken him. And 2. the Condition of God's Promiſes being our Purification or Sanctification, and the particular Condition of this *ſeeing God* being *Holineſs*, it is madneſs for us to hope any thing but upon thoſe grounds; and therefore he that hath *this hope of ſeeing him*, or *being like him* hereafter, labours to become like him now in *Purity* (a ſpecial imitable quality of his.) And (Ver. 4.) *He that wants it*, (i. e. every one that committeth ſin) *is guilty of the breach of the law, of this Evangelicall law of his; and that ſin it ſelf is that breach, upon which conſequently follows the forfeiture of thoſe Premiſes contained in it.* (Ver. 5.) *And to that end that we, for whom Chriſt died, ſhould not thus ſin, it was without doubt that he came amongſt us, and ſin, or any ſuch impenitent commiſter*

mitter of sin, is not in him. (Ver. 6.) *For every one that remaineth in him, as a member of his, sinneth not wilful deliberate sins: If any man doe so, pretend or professe he what he will, he hath neither seen nor known Christ.* (Ver. 7.) *I pray, suffer not your selves to be deceived. Christ you know is righteous, and the way to be like him is to be righteous also; and that cannot be, but by doing righteousnes, living a constant Christian life.* (Ver. 8.) *He that doth not so, but goes on in a course of sin, is of the Devil, and by his actions expresses the stock he comes of. For 'tis the Devil that began his age with sin, and so continued it, and so sin is his trade, his work; and this was a special part of the end of Christs coming, to destroy his trade, to dissolve that fabrick he had wrought, i.e. to turn sin out of the world.* (Verse 9.) *And therefore sure no childe of Gods, none of that superiour stock will go on in that accursed trade, because he hath Gods seed in him,* that original of Cognation between God and him, *Gods grace that Principle of his new birth, which gives him continual dislikes to sin, such as* (though they do not force or constrain him not to yield to Satan's temptations, yet) *are sufficient to get him out of those snares*; and if he be a childe of God, of *Christs making, like him that begat him in purity*, &c. * *he cannot, he will not thus go on in sin.* (Ver. 10.) *So that hereby you may clearly distinguish a childe of God from a childe of the Devil: he that doth not live a righteous and charitable life, (doe justice and love mercy,* as *Micah* saith) *is no childe of Gods, hath no relation of consanguinity to him*

I shall need proceed no farther; by this you will understand the sense of the Verse to be this, and no more: *Those that are like Christ, and so Gods Children, 'tis supposed that they have such a Seed or Principle of Grace in them, that inclines them to dislike, and inables them to resist all deliberate sins*; and *if they doe not make that use of that grace, sure they are not like Christ, none of his fellow-sons of God*: a Regenerate man remaining such, will not, nay morally cannot, doe so; so doing is contrary to a Regenerate state.

* *Haec non admittet omnino qui natus è Deo fuerit, non futurus Dei filius si admiserit.* Tertul. de pudicit. And to the same sense, *Virtus sine ulla intermissione perpetua est, nec discedere ab eo potest qui semel eâ cepit. Nam si habeat intervallum, si quando eâ cadere possumus, sequunt protinus peccata, quæ virtutem semper impugnant,* Lactan.

S. *I heartily thank you for this trouble. I shall divert you by another scruple, which is this: Will not, I pray you,* the flesh, *as long as we continue in these houses of clay, be we never so regenerate,* lust against the spirit, the members warre against the mind, *and so keep us from* doing the thing that we would, *yea and* captivate us to the law of sin; *and so will not this captivity and thraldom to sin, so it be joyned with a contrary striving and dislike, be reconcilable with a regenerate estate?*

C. Your question cannot be answered with a single Yea, or Nay, because there be several parts in it, some to be affirmed, others to be denied; and therefore to satisfie you, I shall answer by degrees. 1. That there is a double strife in a man, the one called a *warre* betwixt the *law in the members and the law in the minde,* the other the *lusting betwixt the spirit and the flesh.* The former, betwixt the law in the members and in the minde, is the perswasion of sin or carnal objects on one side, and the Law of God inviting us on the other side, commanding us the contrary: and in this case, *the law,* as the Apostle saith, *being weak,* and not able of it self to help any man to doe what it commands him, it must needs follow, that they that have no other strength but the bare light of the *law in the minde,* no grace of Christ to sustain them in their combats, will by their carnal appetite be led to doe those things which the law tells them they should not; which if they doe and continue in them, this condition you will have no colour of reason to mistake for a regenerate state. 1. Because it is the state of him onely that knows the law (which is not able to quicken or renew) considered without the grace of Christ, which is necessary to a regenerate man. 2. Because this *law in the minde,* when it is not obeyed, but despised, doth serve onely to testifie against us, that we *knew our Masters will, and did it not,* i. e. that what we did was against the dictates of our own conscience, which sure will never help to excuse a sin, (but rather to aggravate it) or consequently to make that Act reconcilable with a regenerate estate, which otherwise would not be so. And

The warr betwixt the law in the members, & in the mind, Rom. 7.

there-

therefore, 2. Of this kinde of compoſition of a man, when his minde or upper ſoul being inſtructed in its duty, diſlikes the ſins he commits, and yet he continues to commit them, you may reſolve, that this ſtriving or this diſlike of his minde is no excuſe or Apologie for his ſin, much leſs any argument of his regeneracy or good eſtate; but on the other ſide his *ſerving of, or captivity to, the law of ſin in his members*, is all one with the *reigning of ſin in his body, to fulfil the luſts thereof*, and that a ſure token of an unregenerate: for of every regenerate 'tis ſaid, 1 *John* 5. 4. *that he overcometh the world*, which is quite contrary to *being ſold under ſin*, (a phraſe referring to the Romans cuſtome of ſelling ſlaves under a ſpear, or to that which is ſaid of *Ahab*, 1 King. 21. 25. *that he was ſold to doe evil*) being a ſlave of ſin, or *ſerving with the fleſh the law of ſin*; and therefore you may conclude, that he, whoſoever it is, *that with the minde ſerves the law of God*, i. e. approves of Gods command, or *conſents to it that it is good*, and yet *with the fleſh, the members, ſerves the law of ſin*, that not only commits ſome act of ſin, but lives indulgently in it, and appears thereby to be enſlaved to it, is never to be counted of as a regenerate man, but only as one that by law is taught the knowledge of his duty, but by that bare knowledge is not enabled to perform it.

S. *But what then is the other thing you told me of*, the luſting of the ſpirit and the fleſh one againſt the other?

The luſting of the fleſh and ſpirit.

C. Thoſe words you will find *Gal.* 5. where by the *ſpirit* is meant the Seed of grace planted in my heart by God, as a principle of new life, or the minde and upper ſoul elevated yet higher (above the condition it is in by nature, or by the bare light of the law) by that ſupernatural principle; and by the fleſh is meant again the carnal appetite ſtill remaining in the moſt regenerate in this life: and the *luſting of one of theſe againſt the other*, is the abſolute contrariety that is betwixt theſe two, that whatſoever one likes the other diſlikes; whatſoever the one commends to the Will, the other quarrelleth at.

S. *What then is the meaning of that which follows this*

this contrariety, Gal. 5. 17. *in these words*, [so that you cannot doe the things that you would?]

The 1st answer.

C. The words in *Greek* are not [that *you cannot doe*] but [that *you doe not*,] and the sense is, either 1. That this contrariety alwaies interposes some objections to hinder or trash you from *doing the things that you would*; i. e. sometimes the spirit trashes you from doing the thing that your flesh would have done, sometimes the flesh trashes you from doing the thing that the spirit would have done. And 2. whatsoever you doe, you doe first, against one velleity (or wouldingness) or other; and secondly, with some mixture of the contrary: Or else that this contrariety gives you trouble, that whatsoever you doe on either side, you doe it not quietly, stilly, but with a great deal of resistance and opposition of the contrary faculty.

* *luctat.*

S. *Well then, may this* * wrestling, *this resistance be in a regenerate man?*

The resistance of the flesh.

C. Undoubtedly it may, and in some degrees it will be, as long as we carry flesh about us, for the flesh will alwaies dislike what the spirit likes. But then we must be sure that the flesh do not carry it against the spirit, *i. e.* do not get the consent of the will to it, for if it doe, *lust conceives and brings forth sin*, even those works of the flesh mentioned ver. 19. for though this wrestling be reconcilable with a regenerate state, *i. e.* that a man may be and continue regenerate for all this, yet it is not an argument of a regenerate estate, so that every one that hath it, shall by that be concluded regenerate; for if the flesh carry it from the spirit, to *fulfil the lusts thereof*, it seems that man *walks not in the spirit*, ver. 16. and consequently is not in a regenerate state.

S. *But is every man unregenerate that doth any thing that the flesh would have?*

C. I told you, frailties and imperfections, and also sins of sudden surreption, and those that by daily incursion, continual importunity, at some one time gained in upon us, (so they were as suddenly taken and repented of) were reconcilable with a regenerate state; and therefore if it proceed no farther, it is only mixture of the

the flesh in our best actions, or else slips and trips or falls suddenly recovered again; but not carnality, or *walking after the flesh*. And for these you know the remedy I prescribed you, daily prayer for daily slips, and daily caution and care and endeavour to prevent them. But as for indulgence in sin, or habits of carnality, 'tis not the *lusting of the spirit against the flesh* that will excuse them from being *works of the flesh*, or him that is guilty of them from being carnal. For it being too too possible and ordinary for the *lustings of the spirit* (*i.e.* spiritual motions) to be resisted, it will be little advantage to any to have had these motions unless he have obeyed them, *i. e.* unless he walk *in the spirit*, and be *led by it*: for to such only it is that there *is no condemnation*, Rom. 8. 1.

S. *I shall detain you but with one scruple more, and that is, whether* **a vow or a wish that I were penitent, will not be accepted by God for repentance?*

* *Votum pœnitentiæ*, the wish to be penitent.

C. If you take that vow and that wish to be all one, you are mistaken; a wish is a far lower degree then a vow: and therefore I must dissolve your demand into two parts; and to the first answer, that the vow or resolution to amend, if it be sincere, and such as is apt to bring forth fruits, is sure to be accepted by God; and that it is not sincere we shall not be able to discern, but by seeing it prove otherwise in time of temptation: onely God that sees the heart can judge of it before such trial, and if he find it sincere, he will accept of it. But for the wish that I were penitent, there is no promise in holy Writ that that shall be accepted, nor appearance of reason, why he that wishes he were penitent, but is not, should be accounted the better for that wish; 1. Because when the reward of penitents and punishment of impenitents is once assented to as true, 'tis impossible but the minde of man should wish for the one, and have dislikes to the other, and so there will be no vertue in that necessity. 2. Because that wishing is only a bare aiery speculative act of the minde, and not a practical of the will, which alone is punishable or rewardable. 3. Because the actions being contrary to such wishings

shings are more accusable of deliberate sin, and sin against conscience, then if those motives which produced those wishes had never been represented to the faculty.

Prayers for grace of Repentance.

S. *But are not* prayers *for the grace of repentance, (which are but a kinde of artic late wishes, put in form of the Court, and addressed to God) accepted by God?*

C. Not so far as to save them that goe no farther. Accepted they shall be (if rightly qualified with humility, and ardency, and perseverance, or not fainting) so far as concerns the end immediate to them; *i. e.* God hath promised to hear them, in granting the grace prayed for, strength to convert from sin to God, (which is the clear Gospel-promise, *How much more shall your heavenly Father give the holy Spirit to them that ask*) and then when this grace, or strength given, is thus made use of to actual reformation, then the promise of that other acceptance belongs to them also; and so prayer is a good means and wishing a good thing too, as previous or preparative to that, and both without doubt proceeding from the good Spirit of God. But yet if the whole work be no more but this, if he be advanced no farther toward repentance, but only to wish and to pray that he were penitent, this person remains still impenitent; and so long the impenitents portion belongs to him, and none other: for still *he that is born of God overcometh the world*: and he that is advanced no farther toward a victory, then to wish or to pray for it, is for that present farre enough from being a Conquerour; and if for the future he adde not the sincerity of endeavour to the importunity of prayer, the *Joshua*'s hands held up to fight, as well as the *Moses*'s to pray, the sword of *Gideon* as the sword of the Lord, there is yet little hope that such victories will be atchieved.

S. *God grant me this grace, and an heart to make use of it. But we have skipt over one particular forementioned, the grace of Self-denial. And I do not remember that you mentioned taking up of the Cross, which in Christs prescriptions is wont to be annexed to it. Give me leave to*

to recall them to your memory. And first, what is meant by Self-denial?

Of Self-denial.

C. The abnegation or renouncing of all his own holds, and interests, and trusts of all that man is most apt to depend upon, that he may the more expeditely follow Christ.

S. *What are those severals that we are thus to renounce?*

C. In general, whatsoever comes at any time in competition with Christ. In particular, the particulars whereof every man is made up, his soul, his body, his estate, his good name.

S. *What under the first head, that of his* Soul?

What it is in respect of the soul.

C. 1. His Reason, when the word of Christ is contradicted or checkt by it: As in the business of the Resurrection, and the like, I must deny my reason, and believe Christ, bow down the head and worship, captivate my understanding to the obedience of faith.

Denial of my reason.

S. *But I have heard that God cannot doe contradictions, or make two contradictions true at once, and in one respect. How then can I be bound to believe God, when that which he saith contradicts reason?*

C. I am not glad that you have met with that subtlety, yet seeing 'tis proper to the particular we are upon, and that a branch of a practical point, I will endeavour to satisfie you in it. 1. By granting the truth of your rule, that To make both parts of a contradiction true, is absolutely impossible, a thing which Gods infinite power and veracity makes as unfit for God to be able to doe, as to ly or sin; because it were not an excess but defect of power, to be able to doe these. But then secondly, you must know what is meant by contradictions, nothing but affirmation and negation of the same thing in all the same respects; as to be and not to be, to be a man and not a man, to be two yards long and not two yards long; which therefore are thus absolutely impossible to be done, even by divine power. But then, thirdly, that which you called reasons contradicting of Christ, is a very distant thing from this. For when reason saith one thing, and Christ the con-

How far. Not to believe Contradictions.

contradictory to that, reaſon doth not oblige me to believe reaſon; or if it doth, it bids me disbelieve Chriſt, and ſo ſtill I believe not contradictories, whethersoever of the contradictories I believe. All that reaſon hath to doe in this caſe, is to judge which is likelieſt to judge of (or affirm) the truth, its ſelf or God; wherein if it judge of its own ſide againſt God, it is very partial and very Atheiſtical, it being very reaſonable, that God, which cannot lie, ſhould be believed rather then my own reaſon, which is often deceived in judging of natural things, (its onely proper object) but is quite blinde in ſupernatural, till God be pleaſed to reveal thoſe unto it. The ſhort is, reaſon tells me (and in that it is impoſſible it ſhould erre, eſpecially God having revealed nothing to the contrary, it is doubtleſs that it doth not erre) that theſe two propoſitions cannot be both true, [there is another life] and [there is not another life;] and therefore I am not bound by Chriſt to believe both: but it doth not tell me, that to affirm another life implies a contradiction, but onely profeſſeth that it cannot perceive, or that it is above reaſon to diſcern, how there can be a return from a total privation to a habit again. And the like objections reaſon hath againſt ſome other things ſuppoſed in the Reſurrection, which though nature cannot doe, and conſequently natural reaſon cannot tell how they are done, yet reaſon may acknowledge that the God of nature can doe them and will doe them, if he ſaith he will; and illuminated reaſon having revelation of this will of God, muſt and doth believe they ſhall be done, or elſe makes God a lier.

but to believe God rather then my Reaſon.

S. *What then is it to deny my reaſon?*

C. Whenſoever my reaſon objects any thing to what God affirms, to reſolve that God ſhall be true in deſpight of all my appearances and objections to the contrary.

S. *Is there any thing then elſe in the ſoul which I am to deny?*

C. Something there is which men are apt to overvalue, and ſomething there is thought to be which

is

is not, and both those must be equally renounced.

S. *What do you mean by that something which is over-valued?*

Not over-valuing natural strength.

C. Natural strength, which is now so weakned, that it is not at all able to bring us to our journies end, without some addition of speciall grace of God, to prevent and assist in that work; and therefore all strength in my self, i. e. all-sufficiency in my self, as of my self, I must renounce, and apply my self humbly in prayer for, and trust in dependence on that speciall grace of Christ, to help me both to will and to doe whatsoever is good, and that is, to deny my self, that is, all opinion of my own abilities toward the attaining any supernatural end.

S. *What is that other sort of things which you say is thought to be, but is not?*

My own righteousnes.

C. Any righteousnes of my own: for as for perfect unsinning righteousnes, he that should pretend to that, *deceives himself, and the truth is not in him*; and for imperfect righteousnes, such as by the help of grace this life is capable of, though that be a condition without which *no man shall see God*, (be either justified or saved) yet must not that be depended on as the cause of either, but only the free mercy of God in Christ, *not imputing of sin*; and so I am to deny my own righteousnes, renounce all trust in that for salvation.

S. *What now doth Self-denial as it refers to the body signifie?*

In respect of the body, and estate.

C. It signifies renouncing of all the unlawful sinful desires of the flesh, and even lawful liberty and life it self, when they come in competition with Christ, so that either Christ must be parted with or these. And the same is to be conceived both of estate and good name. He *that forsaketh not house and land*, Matt. 19. 29. that will not part with any worldly hope or possession, rather then doe any thing contrary to Christs commands, *is not worthy of Christ*; and, If *you receive the praise of men, how can ye believe*? He that is not resolved to part with reputation and honour, when it comes in competition with Christ, can never goe for a good Christian: and not

not only thus, when these things come in competition with Christs service, but even absolutely taken, some kinde of self-denial is required by us of Christ, of which the particulars are not specified by him, but referred to our free choice, our voluntary performing them. We must not alwaies doe what is lawful to doe, but wean our selves from, and deny our selves the enjoying of, many lawful pleasures of the world, that we may have the better command over our selves, and that we may be the more vacant for Gods service. Thus fasting, &c. become our duty, yea and revenge, or contrary abstinence in case of former excess.

S. *This grace, by the hints you have afforded me, I discern to be a most eminent Christian vertue; the God of heaven plant it in my heart. But what do you think needful to adde to this, about* taking up the Cross?

Of taking up the Cross.

C. That it is a precept peculiar to the Gospel, that nothing but Christianity could make so very fit and reasonable to be commanded us.

S. *What do you mean by the* Cross, *and by* taking it up?

C. By the Cross I mean any affliction that God in his providence sees fit to lay upon us, or to lay in our way toward piety; any punishment which befalls us either for righteousnes sake, or not for unrighteousnesse.

S. *What mean you by* taking it up?

C. 1. Not receding from any Christian performance upon sight of that lying in the way; which in the parable of the sower is expressed by [*not being offended*, or *scandalized*, or discouraged, or falling away in time of *tribulation*.] 2. Bearing of it *patiently*, *chearfully* and *comfortably*. 3. Giving God *thanks* for it.

Rejoicing in tribulations.

S. *Is a man bound to be glad that he is afflicted?*

C. He is. 1. Because he sees it is Gods will, when 'tis actually upon him; and then he ought to be willing and joyful that Gods will is done. 2. Because Christ commands him to *rejoice*, and *be exceeding glad*, Mar. 5. 12. *Rejoyce and leap for joy*, Luke 6. 22. *to think it all joy*, Jam. 1. 2, 3. Because it is a conforming us to the

the *Image* of the crucified Christ to which every beloved childe of God is *predestinate*, Rom. 8. 29. 4. Because it is such a signe of Gods *love*, that every one *that is not chastened*, is by that character markt out for a *Bastard, and no son*, Heb. 12. 8. Which though it be not set down as a duty of ours, for which we are to account; or again as a certain mark by which men are given to discern whether they are children of God or no: yet is it as an aphorisme of observation for Gods ordinary acts of providence now under the Gospel, that he is wont to chastise those here whom he best loves; which is a sufficient motive of joy to him who finds himself in that good number.

S. *But sure there are some kindes of afflictions (sharp pains on the body, and the like) which bring with them sorrow necessarily, and so cannot be matter of joy to us.*

C. Spiritual joy may well be reconcilable with that sensitive sorrow; at the same time when the outward smart produceth the one in the body, the contemplation of the hand which strikes, and of the advantages designed to the Patient by those fatherly medicinal chastisements, may well be allowed to beget the other in the inward diviner part. Spiritual joy reconcilable with sensitive sorrow.

S. *But the continuance of some afflictions, particularly of sharp pains, doth by certain consequence make a man unfit for performance not only of the duties of the calling, but even of devotions, of prayer it self, and so make the life utterly unprofitable in respect of men and of God; and can any man rationally think fit to rejoice in, or for that?*

C. He that is imployed as God would have him, that behaves himself duly in that state wherein he is set by God, must not be thought to live unprofitably. God cannot receive any real profit or advantage by any our most God-like actions; he wanteth not, and therefore we can no way contribute to him: only when we doe what he commands, then are we said to be his good and useful servants. And therefore when by his will and providence (which is an inarticulate command) we How corporal pain can be matter of rejoicing.

are determined to suffering in stead of doing, when we are restrained from an active life, and by Gods designation placed in a passive condition, when we are confined to the pains of a weary bed, our patience, and meekness, and Christian deportment under that heavy hand of God, is then a most acceptable service to him; and he that thus magnifies the power of Gods Grace in the faithful exercise of such Christian vertues, and thereby reacheth forth to all beholders so many glorious copies for them to transcribe, will never be deemed unprofitable either to God or man, but shall be lookt on by both as an exemplary, imitable combatant and conquerour, which hath wrestled with the stoutest champion in the world, the sharpest of Satans buffetings, and being proved, is found faithful. And then this is still fit and proper to be matter of rejoicing to him.

Giving thanks for afflictions.

S. *But is a man bound to give thanks for affliction?*

C. Yes he is: 1. Because that is the onely spiritual Christian way of expressing to God his rejoicing. 2. Because it comes from God, and is meant by him for our good, a gift or donative of heaven; *To you it is given*, Phil. 1.29. it is *granted* as a grace and vouchsafement of Gods special favour *to suffer* for Christ, and that grace designed, 1. to reform what is amiss, 2. to punish here, that there may be nothing of evil left for another world; to judge us here, that we may not be condemned hereafter. 3. Because we are so *commanded* to *glorifie God in this behalf*, 1 Pet. 4.16. and in this respect to *sanctifie the Lord God in our hearts*, 1 Pet. 3.15. i.e. to *hallow* or praise him for it.

Affli ions that fall not for righteousnes sake,

S. *This is easily assented to, if it fall upon me* for righteousnes sake, *as the Apostles* went out of the Temple rejoicing that they were thought worthy to suffer shame for Christs name: *but what if it be not so, but only that afflictions fall on me I know not how?*

matter of rejoycing also.

C. They are then not only patiently and thankfully to be received, but to be rejoiced in also; 1. Because of all kinde of chastening the Apostle pronounceth, that, *though for the present it seemeth not joyous but grievous, yet afterward it yieldeth the peaceable fruit of righteousnes*

teousneß unto them which be exercised thereby, Heb. 12.11. 2. Because there is *somewhat behinde of the sufferings of Christ, to be filled up in our flesh*, Col 1. 24. *i. e.* some Reliques of that bitter passion-cup of his for us to drink. 3. Because it is such an expression of a curse to have our reward, and (with *Dives*) *all our good things in this life*, and that an ominous sign that there is nothing left to be rewarded in another life.

Renouncing of persecuted duties.

S. *What judgement then is to be made of those, who in evil times, when Christian doctrines and practises are persecuted, think fit to renounce those doctrines and practises, or to preserve themselves from worldly danger by not confessing, and so by not seeming to approve of them?*

C. The judging of other men is no part of that lesson which I meant to teach you. But that which every person thus guilty ought to judge of himself is this, that he is guilty of some degree of that cowardise which is joyn'd with infidelity, *Rev.* 21.8. and that he is of the number of those many foretold by Christ, *Mat.* 24.12. whose love to Christ is grown cold, upon the encreasing of iniquities abroad in the world, which must needs be a great unkindeness to Christ, to whom our love and zeal and constancie ought then most to be shewed, when he or his doctrines are most opposed, and so most stands in need of assistants and advocates to maintain them. And I shall tell you one thing more on this matter, that the antient heresy of the *Gnosticks* (which had its spring from the Magician *Simon*, and against several branches of which the several Epistles of all the Apostles in the New Testament were sent to arm the Churches, and the Epistle of Christ himself by *John* to the seven Churches in *Asia*) is taken notice of by antient Writers for this prime fundamental doctrine of theirs, that * it was *an indifferent thing* (or no sin) *in time of persecution to forswear the faith without any scruple, and to taste of the Idol-sacrifices.* And therefore it is that the Apostles so call for *confession of the mouth*, Rom 10. 9, 10. and require that perfection of love to Christ, which 1 John 4. 18. *casts out fear of persecutions, punishments*, &c. and pronounce *anathema's* against them

* ἀδιαφορίαν εἶναι ἁλίσκεται καιρῷ διωγμοῦ τὸ ἀρνήσασθαι καὶ ἐσθίειν τὰ εἰδωλόθυτα, καὶ διὰ τοῦτο τὴν ὁμολογίαν τοῦ στόματος, καὶ τὴν τελείαν ἀγάπην τὴν πρὸς τὸν Χριστὸν, ἣ ἔξω βάλλει τὸν φόβον τῶν διωγμῶν καὶ τῶν κολάσεων, Euseb. Hist. l. 4. c. 7.

them that thus *love not the Lord Jesus*, 1 Cor. 16. 22. setting the *love of Christ*, who loved us and died for us, as the example of our *walking in love*, Eph. 5. 2. which clearly contradicts that opinion of the world, that the *preserving of our selves* is the great principle to which all other precepts are but subordinate, binding us no longer then will be reconcilable with that. For sure the copie of *Christs love*, which, if need be, we are required to follow both there, *Ephes.* 5. 2. and 1 *John* 4. 17. that *as he was in this world, so we should be also*, (farther exprest there, by having * *courage* to confess *Christ in the day of judgement*, *i.e.* when we are in danger to be sentenced by any Judicature to any punishment, though it be of death it self, as Christ was) obliges us then especially to express our love to Christ, when our danger is greatest from the world in so doing. And therefore Saint *Paul* to *Titus* prescribes not only *soundness in the faith*, but in *love* and * *patience*, or *endurance also*, Chap. 2. 2.

Self-preservation the woodlings principle.

* παῤῥησίαν ἐν ἡμέρᾳ κρίσεως.

* ὑπομονῇ

S. *What then is to be thought of them who to get the cross off from their own shoulders, and to put it on other mens, will venture on things most contrary to peace, and shake the quiet, perhaps the foundations, of a Kingdom?*

Enmity to the Cross.

C. I will say no more (and I can scarcely say worse) then that they are of all others the extreamest *enemies to the cross of Christ*, a very ill and sad spectacle among Christians; and that there is nothing more unreasonable then to pretend Christianity for the doing this, which is so perfectly contrary to it.

S. *You have now past through all the Christian graces at the first designed for consideration. I shall put you in minde of the next thing whereof you made your self my debtor. the* difference *of, and* dependence *between* Justification *and* Sanctification; *wherein first you will please to give me the notion of the single terms. And first, what is* Justification?

Sect. IV. *Of Justification.*

C. It is Gods accepting our persons, and not imputing our sins, his covering or pardoning our iniquities, his being so reconciled unto us sinners, that he determines not to punish us eternally.

S. *What*

S. *What is the cause of that?*

C. Gods free mercy unto us in Christ, revealed in the new Covenant. The cause of it.

S. *What in us is the* Instrumental cause *of it?*

C. As an Instrument is logically and properly taken, and signifies an inferiour, less principal efficient cause, so nothing in us can have any thing to doe (*i. e.* any kinde of physical efficiency) in this work; neither is it imaginable it should, it being a work of Gods upon us, without us, concerning us, but not within us at all. And if you mark, Justification being in plain terms but the accepting our persons and pardoning of sins, it would be very improper and harsh to affirm that our works, our any thing, even our faith it self, should accept our persons, or pardon our sins, though in never so inferiour a notion; which yet they must if they were instrumental in our Justification. 'Tis true indeed, those necessary qualifications which the Gospel requires in us, are conditions or moral instruments without which we shall not be justified; but those are not properly called Instruments or causes.

S. *What are those qualifications?* The qualifications.

C. Faith, repentance, firm purpose of a new life, and the rest of those graces upon which in the Gospel pardon is promised the Christian; all comprizable in the New creature, Conversion, Regeneration, &c.

S. *Are these required in us, so as without them we cannot be* justified? *How then are we justified by the* free grace of God? Justification by free grace.

C. Yes, these two are very reconcileable: for there is no worth in our Faith or Repentance, or any poor weak grace of ours, to deserve Gods favour to our persons, or pardon of what sins are past, or acceptation of our imperfect obedience for the future; 'tis his free grace to pardon, and accept us on such poor conditions as these, and this free grace purchased, and sealed to us by the death of Christ.

S. *What now is* Sanctification? *Of Sanctification,*

C. The word may note either a gift of Gods, his giving of grace to prevent and sanctifie us; or a duty of

ours, our having, *i. e.* making uſe of that grace: and both theſe conſidered together, either as an Act, or as a State.

S. *What is it as it ſignifies an* Act?

As it is an Act.

C. The infuſion of holineſs in our hearts, or of ſome degrees of holineſs, and parallel to that, the receiving and obeying the good motions of Gods ſanctifying Spirit, and laying them up to fructifie in an honeſt heart; the turning of the ſoul to God, or the firſt beginning of new life.

S. *What is it as it ſignifies a* State?

As a State.

C. The living a new, a holy, a gracious life, in obedience to the good grace of God, and daily improving and growing, and at laſt perſevering and dying in it.

S. *What now is the dependence between* Juſtification *and* Sanctification?

The dependence between Juſtification and Sanctification.

C. This, that the firſt part of Sanctification, the beginning of new life, muſt be firſt had, before God pardons or juſtifies any: then when God is thus reconciled to the new Convert upon his vow of new life, he gives him more grace, enables and aſſiſts him for that ſtate of ſanctification, wherein if he makes good uſe of that grace, he then continues to enjoy this favour and juſtification; but if he perform not his vow, proceed not in Chriſtian holy life, but relapſe into waſting acts or habits of ſin, then God chargeth again all his former ſins upon him, and thoſe preſent iniquities of his, and in them, if he return not again, *he ſhall dy*; as appears by *Ezek.* 18.24. *If the righteous* (*i. e.* the ſanctified and juſtified perſon) *depart from his righteouſneſs and committeth iniquity, in his ſin that he hath ſinned, he ſhall die*: and by the parable of the King, *Matth.* 18. where he that had the debt pardoned him freely by his Lord, yet for exacting over-ſeverely from his fellow-ſervant, is again unpardoned and *caſt into priſon, delivered to the tormentors, till he ſhould pay all that was due unto him*, ver. 34. which parable Chriſt applies to our preſent buſineſs, ver. 35. *So likewiſe ſhall my heavenly Father doe alſo unto you.*

S. *But is not a man* juſtified *before he is* ſanctified;

and

and if he be, how then can his Justification *depend on his* Sanctification?'

C. If he were justified before he were sanctified in any kinde, then would your reasoning hold; for sure by the same reason that justification might be begun before Repentance, or Resolution of new life, or Conversion to God, it might also be continued to him that repented not, or that returned to his evil way: and therefore without all doubt this kinde of Sanctification is precedent in order of nature to Justification, *i.e.* I must first Believe, Repent, and Return, (all which together is that Faith which is required as the Condition of our being justified, a receiving of the whole Christ, a cordial assent to his Commands as well as Promises, a giving up the heart to him, a resolution of Obedience, † a proneness or readiness to obey him, the thing without which (saith * an ancient Writer) Christ can doe none of his Miracles upon our Souls, any more then he could his mighty works among his unbelieving countrey-men) before God will pardon: (though indeed in respect of time there is no sensible priority, but Gods pardon and our change go together; *at what time soever we repent, or convert sincerely, God will have mercy*, i.e. *justifie.*) A further proof of this, if it be needful, you may take from the Authour to the Hebrews, Chap. 10. where having said, ver. 14. that *Christ by his own suffering perfected for ever them that are sanctified*, intimating that they must be *sanctified* before he *perfect* them, he addeth a proof, by which these two things are cleared, First, that [to *perfect*] there signifies [to forgive sins or to justifie,] secondly, that this doctrine of the Priority of Sanctification is agreeable to the description of the second Covenant, Jer 31.33. That by perfecting he means justifying or pardoning of sins, 'tis apparent by ver. 17. *Their sins and iniquities will I remember no more*; which must needs be acknowledged to be that part of the testimony that belongs to that part of the Proposition to be proved by it [† *he hath perfected for ever*] (the former part of the Testimony belonging to the latter part of the Proposition) which may further thus

† τὸ ὁπωσοῦν ἐπιτήδειον τῆς ὑπακοῆς.

* *Jobius ap. Phot. bib.*

† τετελείκεν εἰς τὸ παρεσιν-νεκίς.

appear: To *perfect*, in this Author, signifies to Consecrate to Priesthood, (Ch.2.10. 5.9.& 7.28.) that being applied to us, is a phrase to note Boldness or Liberty to *enter into the Holies*, ver.19. that again to Pray confidently to God, which ver. 18. is set to denote Pardon of sin. Which being premised, the second thing also follows, that in *Jeremy* 31.33. the tenure of the Covenant sets Sanctification before Justification: for, saith the Apostle, he * *first said, I will put my law into their hearts, and put or write them in their thoughts or mindes*, which is Preparatory on Gods part to their Sanctification; and then, † *after* the saying of that, * *Also I will no more remember their sins, nor their offences.* Many other Scripture-evidences might be added to this matter, if it were needful. As for those that make Justification to be before Sanctification, I hope and conceive they mean by Sanctification the sanctified state, the actual performance and practice of our vows of new life, and our growth in grace; and by our Justification that first act of pardon, or Reconciliation in God, and then they say true: but if they mean, that our sins are pardoned before we convert to God, and resolve new life, and that the first grace enabling to doe these is a consequent of Gods having pardoned our sins; this is a mistake, which in effect excludes Justification by Faith, which is that first grace of Receiving of Christ, and resigning our hearts up to him, and must be in order of nature precedent to our Justification, or else can neither be Condition nor Instrument of it: and besides, this is apt to have an ill influence on Practice, and therefore I thought fit to prevent it. The issue of all is, that God will not pardon till we in heart reform and amend. *He that forsaketh*, i.e. in hearty sincere resolution abandons, the sins of the Old man, *shall have mercy, and none but he.* And then, God will not continue this gracious favour of his, but to those who make use of his assisting grace to persevere in these resolutions of forsaking: so that the Justification is still commensurate to the Sanctification, an act of Justification upon an act of Sanctification, or a resolution of new life; and a continuance of Justification,

* προσέρηκε

† μετὰ

Justification before Sanctification, in what sense.

fication, upon continuance of the sanctified estate.

S. But is not God first reconciled unto us, before he gives us any grace to sanctifie us?

God reconciled before he gives grace.

C. So farre reconciled he is as to give us Grace, and so farre as to make conditional Promises of Salvation; but not so as to give pardon or justific actually: for you know, *whom God justifies, those he glorifies*, i.e. if they pass out of this life in a justified estate, they are certainly glorified; but you cannot imagine that God will *glorifie* any who is not yet *sanctified*; for *without Holiness no man shall see the Lord*. And therefore you will easily conclude, that God justifies none who are unsanctified; for if he did, then supposing the person to die in that instant, it must follow, either that the unsanctified man is glorified, or the justified man not glorified. Any thing else God may doe to the unsanctified man but either save him, or doe somewhat on which saving infallibly follows; and therefore *give him grace* he may, but till that grace be received and treasured up in an honest heart, he will never be throughly reconciled to him, *i.e.* justifie or save him.

S. I pray then from these Premisses set me down the Order or Method used by God in the saving of a sinner.

God in converting a sinner.

C. I will. It is this. 1. God gives his Son to die for him, and satisfie for his sins; so that though he be a sinner, yet on condition of a new life he may be saved. Then 2. in that death of Christ he strikes with him a New Covenant, a Covenant of Mercy and Grace. Then 3. according to that Covenant he sends his Spirit, and by the Word (and that Spirit annexed to it) he calls the Sinner powerfully to Repentance: If he answer to that Call, and awake, and arise, and make his sincere faithful Resolutions of new life; God then 4. justifies, accepts his person, and pardons his sins past: then 5. gives him more grace, assists him to *doe*, (as before he enabled him to *will*) *i. e.* to perform his good Resolutions. Then 6. upon Continuance in that state, in those Performances, till the hour of death, he gives to him, as to a faithful servant, a crown of life.

S. The good Lord be thus merciful to me a sinner. I bless

bless God, and give you many thanks for these Directions, and shall be well pleased to continue you my debtor for the other particular you promised me, till some further time of leisure, and so intermit your trouble for some small time.

Lib. II.

Sect. I. *Of Christs Sermon in the Mount*

S. *THe benefit I reaped by your last Discourse, hath not satisfied, but raised my appetite to the more earnest importunate desire of what is yet behinde, and in the next place, of the consideration of* Christ's Sermon in the Mount, *which I have heard commended for an abstract of Christian Philosophy, an elevating of his Disciples beyond all other men for the practice of vertue: But, I pray, why did Christ when he preacht it leave the multitude below, and goe up to a* Mount, *accompanied with none but Disciples?*

Why in the Mount?

C. That he went up *to the Mount*, was to intimate the matter of this Sermon to be the *Christian law*, as you know the *Jewish law* was delivered in a *Mount*, that of *Sinai*. And that he would have no Auditors but Disciples, it was, 1. Because the Multitude followed him not for Doctrines, but for Cures, Chap. 4. 24, 25. and therefore were not fit Auditors of Precepts. 2. Because these Precepts were of an elevated nature, above all that ever any Law-giver gave before; and therefore were to be dispensed onely to choice Auditors. 3. Because the Heights and Mysteries of Christianity are not wont to be abruptly dispensed, but by degrees, to them † that have formerly made some Progress, (at least have delivered themselves up to Christs Lectures, entred into his School) *i. e.* to his *Disciples*.

† τὰς προκοπάς.

S. *What then? are none but* Disciples *the men to Who in this Sermon belongs? and if so, will it not thence follow*

follow that the Commands contained in it shall oblige onely the Successors *of those Disciples, the* Ministers *of the Gospel, and so all others be freed from that severity?*

C. That it was given onely to Disciples then, it is acknowledged; but that will be of latitude enough to contain all Christians: for to be a Disciple of Christ, is no more then so; for you know Christ first called Disciples, and they followed him some time before he sent them out, or gave them Commission to preach, &c. *i.e.* before he gave them the Dignity of Apostles, of which as onely the Pastors of the Church are their Successours, so in Discipleship all Christian Professours. And therefore you must resolve now once for all, that what is in this Sermon said to Disciples, all Christians are concerned in indifferently; it is Command and Obligatory to all that follow him, or retain to him.

Who the Auditors of it.

S. *You have engaged me then to think my self concerned so nearly in it, as not to have patience to be longer ignorant of this my duty.*

Will you please then to enter upon the substance of the Sermon, wherein I can direct my self so farre as to discern the eight Beatitudes *to be the first part? I pray how farre am I concerned in them?*

Of the Beatitudes.

C. So farre as that you may resolve your self obliged to the belief, 1. That you are no farther a Christian then you have in you every one of those Graces to which the Blessedness is there prefixed. 2. That every one of those Graces hath matter of * present Blessedness in it: the word *Blessed* in the front denoting a present condition, abstracted from that which afterwards expects them. 3 That there is assurance of future Blessedness to all those that have attained to those several Graces.

All Christians concerned in them at present, & for the future.

* ἀρετὴ τῶν ἐν ἀνθρώποις μόνη
Οὐκ ἐκ θυράων τὰ πίγειρα λαμβάνει·
Αὐτὴ δ' ἑαυτὴν ἆθλα τῶν πόνων ἔχει.
Trag. incert. ap. Stob.

S. *I shall remember these three Directions, and call upon you to exemplifie them in the particulars as they come to our hands; and therefore, first, I pray, give me the first of these Graces, what it is.*

C. Poverty of Spirit.

Of poverty of Spirit.

S. *What is meant by that?*

C. It may possibly signifie a Preparation of Minde or Spirit to part with all worldly wealth, a contentedness

to live poor and bare in this world; but I rather conceive it signifies a lowly opinion of ones self, a thinking my self the meanest vilest creature, *least of Saints*, and *greatest of sinners*, contrary to that spiritual pride of the Church of *Laodicea*, Rev. 3. 17. which said, she was *rich*, and *encreased with goods, and had need of nothing*, not knowing that she was *wretched*, and *miserable*, and *poor*, and *blinde*, and *naked*. This is that infant *childe-temper* that Christ prescribes, so absolutely necessary to a Christian, *Mat.* 18. 4. and ch. 19. 14 and that in respect of the Humility of such, ch. 18. 4. and the Littleness, *Luke* 9. 48. *i. e.* being in our own conceit (which I conceive is meant here by the phrase [*in spirit*]) the least, and lowest, and meanest and (as *children*) most impotent, unsufficient of all creatures.

The present blessedness of it.

S. *What now is the* present *Blessedness of such?*

C. It consists in this. 1. That this is an amiable and lovely quality, a charm of love amongst men, whereever 'tis met with; whereas on the other side, pride goes hated, and cursed, and abominated by all, drives away servants, friends, and all but flatterers. 2. In that this is a seed-plot of all vertue, especially Christian, which thrives best when 'tis rooted deep, *i. e.* in the humble lowly heart. 3. Because it hath the Promise of Grace, [*God giveth grace to the humble*, but on the contrary, *resisteth the proud*]

The future.

S. *What assurance of future* Blessedness *is there to those that have this grace?*

ε ἐστὶν

C. It is expresst in these words, [*for theirs*, or [a] *of them, is the Kingdom of Heaven*] which, I conceive, signifie primarily, that Christ's Kingdom of grace, the true Christian Church, is made up peculiarly of such: As in the answer of Christ to *John*, Mat. 11 5. (a way of assuring him that he was *the Christ*) 'tis in the close, [b] *the poor are Evangelized*, or wrought on by the preaching of the Gospel; and as Mat. 18. 4. *He that shall humble himself as this childe, the same shall be greatest in the Kingdom of Heaven*, i. e. a prime Christian, or Disciple of Christ; and chap. 19. 14. for [c] *of such* (which is a like phrase parallel to [*of them*] here) *is the Kingdom of Heaven*,

b πτωχοὶ εὐαγγελίζονται.

c τῶν τοιούτων

Heaven, i.e. the Church, into which he therefore commands them to be permitted to enter by Baptisme, and chides his Disciples for forbidding them. Thus is the *Kingdom of Heaven* to be interpreted in Scripture in divers places of the New Testament, which you will be able to observe when you read with care.

S. *But how doth this belong to future blessednes?*

C. Thus, that this Kingdom of *Grace* here is but an inchoation of that of *Glory* hereafter; and he that lives here the life of an humble Christian, shall there be sure to reign the life of a victorious Saint.

S. *What is* Mourning? Of Mourning.

C. Contrition, or *godly sorrow* conceived upon the sense of our *wants* and *sins*.

S. *What* wants *do you mean?* For Wants.

C. Spiritual wants, 1. Of original immaculate Righteousnes, and Holines, and Purity. 2. Of Strength and Sufficiency to doe the duty which we owe to God our Creatour, Christ our Redeemer, and the Spirit our Sanctifier.

S. *What* sins *do you mean?* For Sins.

C. 1. Our original depravednes, and proneness of our carnal part to all evil. 2. The actual and habitual sins of our unregenerate; And 3. the many slips and falls of our most regenerate life.

S. *What is the present felicity of these* Mourners? The present felicity of Mourners.

C. That which results from the sense of this blessed temper, there being no condition of soul more wretched then that of the senseless obdurate sinner, that being a kinde of numnes, and lethargie, and death of soul; and contrariwise, this feeling, and sensibleness, and sorrow for sin, the most vital Quality, (as it is said of Feeling, that it is the sense of life) an argument that we have some life in us, and so true matter of joy to all that finde it in themselves. And therefore it was very well said of a Father, * *Let a Christian man grieve, and then rejoyce that he doth so.* Besides, the *mourning* soul is like the *watered* earth, like to prove the more fruitful by that means.

* *Doleat homo Christianus, & de dolore gaudeat*, Aug.

S. *What*

S. *What is the assurance of* future *felicity that belongs to this* Mourner?

The future. C. 'Tis set down in these words, [*for they shall be comforted.*] Christ who hereafter gives, now makes promise of comfort to such; the *reaping in joy* belongs peculiarly to them that *sow in tears*, and *godly sorrow worketh repentance to salvation*, when all other *worketh death*. And besides, this assurance ariseth from the very nature of Comfort and Refreshment, (by which the joys of Heaven are expresst) of which none are capable but the sad disconsolate *Mourners*: nor indeed is *Heaven* (the vision of God, and revelation of his favour) matter of so much Bliss, as when it comes to those that wanted *Comfort*, and when it *wipes away all tears from their eyes*, who *went mourning* (*all the day*) all their life long.

Of Meekness. S. *What is Meekness?*

in relation to God, C. A softness, and mildness, and quietness of Spirit, expressing it self in many passages of our life: 1. In relation to God, and then it is a ready willing submission to his will, whether to believe what he affirms, be it never so much above my reason; (*the captivation of the understanding to the obedience of faith*) or to doe what he commands, and then 'tis Obedience; or to endure what he sees fit to lay upon us, and then 'tis Patience, chearfulness in affliction, contentedness with our lot whatsoever it is, (contrary to all murmuring & repining, and enmity to the Cross, and all restless unsatisfiedness) the being *dumb* or *silent to the Lord*, Psal. 37.7. and resolving with old *Eli*, *It is the Lord, let him doe what seemeth him good*. All which, Faith, Obedience, Patience, though they be vertues of themselves distinct from Meekness strictly taken, may yet be very fitly reduced to that head, inasmuch as Meekness moderates that wrath,

to Men; Superiours, which would by consequence destroy them. 2. In relation to men, whether Superiours, Equals, or Inferiours, If they be our Superiours, then 'tis modesty, and humility, and reverence to all such in generall, (at least reductively, Meekness being an adjunct and help to those vertues, removing that which would hinder them:) but if withall they be our lawful Magistrates, then our Meek-

ness

neſs conſiſts in Obedience, active or paſſive, acting all their legall commands, and ſubmitting (ſo far at leaſt, as not to make violent reſiſtance) to the puniſhments which they ſhall inflict upon us, when we diſobey their illegal, in quietneſs of ſpirit, and not being given to changes; the direct contrary to all *ſpeaking evil* of dignities, but eſpecially to Sedition and taking up of Arms againſt them: which of what ſort ſoever it be, though we may flatter our ſelves that we are onely on the defenſive part, will bring upon us *condemnation*, Rom. 13.2. For although it be naturally lawfull to defend my life from him that would unjuſtly take it away from me, yet if it be the lawful ſupreme Magiſtrate that attempts it, I muſt not defend my ſelf by aſſaulting of him, for that is not to *defend* onely, but to *offend*; and *God forbid* that, though it were to ſave my own life, *I ſhould lift up my hand againſt the Lords Anointed*. It is true, *Defenſive Wars* may be poſſibly lawfull at ſome time, when *Offenſive* are not; but of Subjects againſt their Sovereign neither can, becauſe if it be *War*, it will come under the phraſe, *Reſiſting the power*, Rom. 13. and ſo be *damnable*, and quite contrary to the Meekneſs here, and (farther) to all ſuch *Oaths*, which in every *Kingdom* are taken by the Subjects to the Supreme Power, as that of *Allegiance*, &c.

S. *Wherein doth* Meekneſs *towards our* Equals *conſiſt?* Equals.

C. Thoſe may be our friends, or our enemies, or of a middle nature. If they be our friends, then meekneſs conſiſts, 1. in the not provoking them, for *the wrath of man worketh not the will of God*, Jam. 1.20. 2. In bearing with their infirmities. 3. In kinde, milde, diſcreet reproof of them; and 4. In patience and thankfulneſs for the like from them again. 5. In ſubmitting one to another in love, every one thinking another better then himſelf. Friends.

S. *But what if they be our* Enemies? Enemies.

C. Then it is the meek mans part to love to doe good, and bleſs and pray for them; in no wiſe to recompenſe evil with evil, injury with injury, contumely with contumely,

contumely, in no wise to avenge our selves, but to overcome evil with good.

Neither,

S. *What if they be neither our friends nor foes?*

C. Then meekness consists in humble, civil, modest behaviour towards them, neither striving and contending for trifles, or trespasses, or contumelies, nor molesting with vexatious suits, nor breaking out into causeless anger, *proud wrath*, as *Salomon* calls it, rage or fury, nor doing ought that may provoke them to the like.

The injured,

S. *But there is yet another notion of my Equals considerable, those to whom I have done injury; what is* meekness *towards them?*

C. It consists in acknowledging the fault, and readiness to make satisfaction, in going and desiring to be reconciled to such a brother, and willingly submitting to all honest means tending to that end.

Inferiours.

S. *What is the duty of meekness toward* Inferiours?

C. Condescending, kindness, lovingness, neither oppressing nor tyrannizing, nor using imperiousness, nor taking the rod when it may be spared, nor provoking to wrath Servants, Subjects, or Children.

S. *Is there any other branch of* meekness *which my questions have not put you in minde of, to communicate to me?*

Meekne's of the understanding.

C. There is one branch of it scarce toucht yet, the meekness of our understandings in submitting our opinions to those that are placed over us by God: which though it be, in strict speaking, the vertue of humility and obedience, and not the formal elicite act of meekness, yet meekness being ordinarily, and sometimes necessarily, annexed to these acts of those vertues, I shall place them reductively under meekness.

S. *What must this* Meekness *of our understandings be?*

In several cases.

C. The propereſt rules for the defining it will be these. 1. That where, in any matter of *Doctrine*, the plain Word of God interposes it self, there we must most readily yield, without Demurres or Resistance. But 2. if it be matter neither defined, nor pretended to be defined in Scripture, then with each particular man among us, the definitions of the Church wherein we live must

must carry it, so farre as to require our yielding and submission; and with that Church which is to define it (if it come in lawfull assembly to be debated) the *tradition of the Universal* or opinion of the *Primitive* Church is to prevail, at least to be hearkned to with great *Reverence* in that debate; and that which the greater part of such a lawful Assembly shall judge to be most agreeable to such rule, or (in case there is no light to be fetcht from thence, then) that which they shall of themselves according to the wisdom given them by God agree upon to be most convenient, shall be of force to oblige all inferiours 1. not to expres dissent, 2. to obedience. But 3. if Scripture be pretended for one party in the debate, and the question be concerning the interpretation of that Scripture, and no light from the Scripture it self, either by surveying the context, or comparing of other places, be to be had for the clearing it, then again the judgement of the *Universal*, or my particular Church, is to be of great weight with me; so farre as (if it so command) to inhibit my venting my own opinion either publickly or privately, with design to gain *Proselytes*: or if all liberty be absolutely left to all in that particular, then Meekness requires me to enjoy my opinion so, as that I judge not any other contrary-minded.

S. *But what if the particular Church wherein I was baptized shall fall from its own stedfastness, and by authority, or law, set up that which, if it be not contrary to plain words of Scripture, is yet contrary to the Doctrine or Practice of the Universal Church of the first and purest times, what will* Meekness *require me to doe in that case?*

C. Meekness will require me to be very wary in passing such judgement on that Church: but if the light be so clear, and the defection so palpably discernible to all, that I cannot but see and acknowledge it, and in case it be true, that I am actually convinced, that the particular Church wherein I live is departed from the Catholick Apostolick Church, then, it being certain that the greater authority must be preferred before the lesser, and that next the Scripture the Catholick Church of the first

and pureſt times (eſpecially when the ſubſequent ages do alſo accord with that for many hundred years) is the greateſt Authority, it follows that Meekneſs requires my Obedience and Submiſſion to the Catholick Apoſtolick Church, and not to the particular wherein I live, ſo farre, I mean, as that I am to retain that Catholick, Apoſtolick, and not this novel, corrupt, not Catholick doctrine: and if for my doing ſo I fall under perſecution of the Rulers of that particular Church, Meekneſs then requires me patiently to endure it, but in no caſe to ſubſcribe to, or act any thing which is contrary to this Catholick doctrine.

S. *But what if I may not be permitted to live in that particular Church without this ſubmiſſion, or ſuch acting, What doth the doctrine of Meekneſs then adviſe?*

C. If the meaning of your words [*may not be permitted to live*] be, that they will put me to death, then Meekneſs ſaith, I muſt meekly bear the loſs of life it ſelf, and ſo follow Chriſt. Or if the meaning be, that they will baniſh me out of the Kingdom, I muſt venture my cauſe with God, and meekly ſubmit to that puniſhment alſo, and depend on God's Providence for my Preſervation in ſome other. Or if the meaning be, that they will deveſt me of my poſſeſſions, mulct or otherwiſe puniſh me, the anſwer is ſtill clear, becauſe all theſe are leſs then the one loſs of life is ſuppoſed to be.

S. *But what if they ſhall excommunicate me? hath the doctrine of Meekneſs any ſalve for me then, or any thing which it requires of me?*

C. Yes, meekly to lie under that Cenſure, ſuppoſing that I am not excommunicate from the Catholick Apoſtolick Church of Chriſt by any ſuch Cenſure, but rather ſo much the more firmly united to it by this means. Nor am I obliged in this caſe to ſeek out ſome other particular Church, which will receive me into their Communion, out of which this hath ejected me; but to ſubmit to that lot contentedly which God permits to befall me in the diſcharge of a good Conſcience. And in this caſe, as long as I continue conſtant to the Doctrine of the Catholick Church, and maintain the inward

inward Communion (that of Charity) with all the true Church of God, whereſoever they are, and with all particular Churches (and even with this which hath excommunicated me) ſo farre as to embrace them with the armes of Chriſtian Charity, to joyn even with erroneous Churches ſo farre as they are not erroneous *i.e.* to embrace all Catholick Truth whereſoever it is, ſeparating onely from the corruptions of it, (and that too onely becauſe they will not permit me externally to joyn with them in the Catholick truths and communion, unleſs I will profeſs to joyn in their corruptions alſo) in this caſe, I ſay, it is no fault of mine if it ſhould ſo happen, that I live in no external publick communion at all. The true Chriſtian thus patiently abiding the good pleaſure of God, ceaſeth not to be ſuch, by being caſt upon a deſart, or other equall Hermitage in the midſt of men, and Chriſtians. Though after all this, if there be any purer Church that will receive me, or if any Church equally corrupt will yet give me liberty to joyn with them in the Publick Service of God, without complying or joyning with them (or ſeeming and appearing, to the ſcandal of others, ſo to doe) in their corruptions, I doubt not but it is lawful for me to aſſociate with them, unleſs my particular calling or condition be ſuch, as that (by ſome accident) ſome ſin be conſequent to my doing thus, as the forſaking thoſe which I am bound to cleave to, and the like.

S. *But what if the particular erroneous Church of which I am, do not excommunicate or exclude me from her communion, what doth Meekneſs then preſcribe in reſpect of that communion?*

C. To communicate with her in all but her corruptions. My meaning is this, ſome other Obligations there are upon every Chriſtian (wherein Meekneſs interpoſeth not) which do require me not to depart from any Catholick Apoſtolick truth or practice, at leaſt not to ſubmit to (or act) the contrary, or to doe any thing which is apt to confirm others in ſo doing, or to lead thoſe that doubt (by my example) to doe what they doubt to be unlawfull. For in all theſe particulars the

Christian law of scandal obliges me, not onely not to yield to any schisme from the Catholick Apostolick Church, or other the like corruption, but not to doe those things by which I shall be thought by prudent men to doe so. And therefore thus farre I must abstain. But this caution being given and observed, Meekness then requires me, as farre as I may without breach of these Obligations, to communicate with that particular Church, as long as I live in her arms; but permits me also to seek out for some purer Church, if that may conveniently be had for me. Nay, if I am by my calling fitted for it, and can prudently hope to plant (or contribute to the planting) such a pure Apostolick Church, where there is none, or to reconcile and restore peace between divided members of the Church Catholick, my endeavour to doe so is in this case extremely commendable, and that which God's providence seems to direct me to by what is thus befallen me.

S. *But there is one case yet that seems not to have been mentioned; I shall now gather it up as pertinent to my former questions about the* meekness *of the* understanding, *though to those which I have since proposed not altogether so agreeable: and it is this, What if there be on both sides great probabilities, but no demonstration from Christian Principles, or interposing of the Church universal or particular, which way will* meekness *then direct me to propend or incline?*

C. That which must then direct me is mine own Conscience, to take to that which seems to me most probable; and in that my Meekness hath nothing to doe, nor can it oblige me to believe that which I am convinced is not true, nor to disbelieve that which I am convinced is true: but yet before I am thus convinced, Meekness will give me its directions, not to relie too overweeningly on my own judgement, but to compare my self with other men, my Equals, but especially my Superiours, and to have great Jealousies of any my own singular opinions, which (being represented to others as judicious as my self, together with the reasons that have perswaded me to them) do not to them prove perswasive; nay,

after

after I am convinced, Meekneſs may again move me to hearken to other reaſons, that other men judge more prevailing, and, if occaſion be, to reverſe my former judgement thus paſt upon that matter; it being very reaſonable for me (though not to believe what I am not convinced of, yet) to conceive it poſſible for me not to ſee thoſe grounds of Conviction which another ſees, and ſo to be really miſtaken, though I think I am not: and then what is thus reaſonable to be concluded poſſible, my Meekneſs will bid me conclude poſſible, and having done that, adviſe me to chuſe the ſafer part, and reſolve rather to offend and erre by too much flexibility, then too much perverſneſs; by meekneſs, then by ſelf-love.

S. *VVhat is the* preſent *felicity of the meek man?*

C. 1. The very poſſeſſion of that grace, being of all others moſt delightful and comfortable, both as that that adorns us and ſets us out beautifull and lovely in the eyes of others, (and is therefore called the *ornament of a meek and quiet ſpirit*, 1 Pet. 3. 4.) and as that that affords us moſt matter of inward comfort. As for example, that part of Meekneſs which is oppoſed to revenge, and conſiſts in bearing, and not retributing of injuries, this to a ſpirituall-minded man is matter of infinite delight, 1. In conquering that mad, wilde, deviliſh paſſion of revenge, getting victory over ones ſelf, which is the greateſt act of valour, the thought of which is conſequently moſt delightfull. 2. In conquering the enemy, of which there is no ſuch way as the * *ſoft anſwer*, which, ſaith the Wiſe man, *turneth away wrath*; and *feeding* the *hungry* enemy, which, ſaith S. *Paul*, is the *heaping live coals upon his head* and that the way that Metalliſts uſe to *melt* thoſe things that will not be wrought on by putting of fire under them, which he farther expreſſes by *overcoming evil with good*. 3. In conquering or out-ſtripping all the Jewiſh and Heathen world, which had never attained to the skill of *loving of enemies*, (at the leaſt of thinking it a duty) which is a peculiar pitch * of *Chriſtianity* to which they are elevated by Chriſt: and the honour of this muſt needs be a moſt

The meek mans preſent felicity.

* Ὀργὴν κραδίης ἰήσεαι ἠπίῳ λόγῳ. *Æſchyl. Prometh. vin.*

* *Inimicos diligere omnium eſt, inimicos ſolorum Chriſtianorum. Tertul.*

pleasant thing. 2. It is matter of present felicity to us, in respect of the Tranquillity and Quiet it gains us here within our own breasts, a calm from those storms that Pride and Anger and Revenge are wont to raise in us. And 3. in respect of the Quiet peaceable living with others, without strife and debate, without punishments and executions, that are the portion of the seditious, turbulent, disobedient spirits. Which is the meaning undoubtedly of the Promise in the Psalmist, *the meek shall inherit the earth*, i.e. shall generally have the richest portion of the good things of this life; from whence this place in the Gospel being taken, though it may be accommodated to a spiritual sense, by interpreting the Earth for the † *land of the living*, yet undoubtedly it literally notes the land of *Canaan*, or *Judea*, which is oft in the Old and New Testament called the *Earth*: and so then the Promise of *inheriting the Earth* will be all one with that annexed to the fifth Commandement, *that thy dayes may be long in the land which the Lord thy God giveth thee*; i. e. a prosperous long life here is ordinarily the *meek* mans portion, which he that shall compare and observe the ordinary dispensations of Gods Providence, shall finde to be most remarkably true, especially if compared with the contrary fate of turbulent seditious persons. Although sometimes God in his wisdom permit it to be otherwise, for the punishing of a wicked nation (which can have no greater punishment then that of a Civil warre, wherein the *meek* man oft suffers most, and is survived by the turbulent) or for some other reason in his œconomy.

† חיים

S. *But if this reward belong to the* meek *in this life, what assurance of future felicity can he have, there being no other promise to him, but that he shall* inherit the earth?

His assurance of future.

C. The temporal reward can no waies deprive him of the eternal; but as the temporal *Canaan* was to the Jew a type, and to them that obeyed a pledge, of the eternal, so is the earth here a real inheritance below, and a pawn of another above: and this is the meek mans advantage, (above many other duties;) a double

Canaan

Canaan is thought little enough for him, the same felicity in a manner attending him which we believe of *Adam* if he had not fallen, a life in *Paradise*, and from thence a transplantation to Heaven. The like we read of them that part with any thing dear to them for Christs sake or in obedience to Christs command, (which I conceive belongs especially to the meek, patient endurer of Christs Cross, and to the liberal-minded man) he shall have *a hundred fold more in this life, and in the world to come everlasting life*; and unless it be here to the meek (or to Godliness in general, 1 *Tim.* 4. 8.) we meet not with any other temporal promise in the New Testament. And therefore this place here may be resolved very well to be parallel to that other, not only in the hundred fold, or inheritance in this life, but in that addition also of everlasting life after this. Besides other places of Scripture there are that intimate the future reward of the meek, as where it is said to be *in the sight of God of great price*; and that *if we learn of Christ to be meek, we shall finde rest to our souls*: and even here the blessednes in the front, noting present blessednes, cannot rightly doe so, if there were no future reward also belonging to it, it being a curse, no blessing, to have our good things, with *Dives*, or, with the Hypocrite, our reward in this life, and none to expect behinde in another.

S. *What then is the fourth grace?*

C. Hungring and thirsting after Righteousnes.

Of hungring & thirsting after righteousnes.

S. *What is that? And* 1. *what is meant by* Righteousnes?

C. It is of two sorts. 1. *Inherent*, and then *imputed*: the *inherent*, imperfect, proportioned to our state, consisting in the mortifying of sins and lusts and in some degrees of holy new life; the *imputed* is Christs righteousnes accepted as ours, which is, in plain words, the pardon of our sins, and acceptation of our persons in Christ.

S. *What is* hungring *and* thirsting?

C. You may joyn them both together, and make them one common appetite of both those kinds of Righteous-

neſs. Or, if you pleaſe, you may more diſtinctly ſet them thus, that *hungring* is an earneſt appetite or deſire of food, and here in a ſpiritual ſenſe is apportioned to the firſt kinde of Righteouſneſs, that of Gods ſanctifying grace, which is as it were bread or food to the ſoul, to ſuſtain it from periſhing eternally; and ſo hungring after righteouſneſs is an eager, impatient, unſatisfiable deſire of grace, of ſanctity to the ſoul, and that deſire attended with prayer and importunity to God for the obtaining of it.

S. *What is* thirſting after righteouſneſs?

C. Thirſting is a deſire of ſome moiſture to refreſh, and is here apportioned to that ſecond kinde of righteouſneſs conſiſting in pardon of ſin, which is the refreſhing of the panting ſoul mortally wounded, and ſo like the Hart in the *Pſalmiſt, longing after the water-brooks*, to allay the feaver conſequent to that wound, to quench the flame of a ſcorching conſcience; and ſo *Thirſting after righteouſneſs* is a moſt earneſt deſire of pardon, and petitioning for it from God in Chriſt, and never giving over that importunity, untill he be inclined to have mercy.

S *What preſent felicity can there be in this* Hunger *and* Thirſt?

The preſent felicity of ſuch.

C. As appetite or ſtomach to meat is a ſign of health in the body; ſo is this hunger in the ſoul a vital quality, evidence of ſome life of grace in the heart, and in that reſpect matter of preſent felicity: whereas on the other ſide, the decay of appetite, the no manner of ſtomach, is a pitious conſumptive ſymptome, and moſt deſperate prognoſtick; and not caring for grace or pardon, for ſanctification or juſtification, the moſt mortal deſperate condition in the world.

S. *What aſſurance of future happineſs attends this* Hungring?

The future.

C. As much as Gods promiſe of filling can afford. Nay, proportionably to the two parts of the appetite, the ſtate of glory is full matter of ſatisfaction to each: there is there perfect holineſs without mixture of infirmity or carnality, anſwerable to the hungring after inherent

herent righteousness; and there is there perfect final pardon and acquittance from all the guilt and debt of sin, and so the thirst of imputed righteousness is satisfied also. So that he that hath no other hunger or thirst but these, shall be sure to finde satisfaction; which they that set their hearts upon carnal worldly objects, hungring after wealth and secular greatness, lusts, &c. shall never be able to arrive to, either here or hereafter: such acquisitions being here, if attained to, very unsatisfying, the more we have of them, the more we desire to have; and in another world there is no expectation of ought that shall be agreeable to such desires.

S. *What is* Mercifulness?

Of Mercifulness.

C. Abundance of charity, or goodness, or benignity: there being in the Scripture-style * two words near kin to one another, justice and mercifulness ordinarily going together; but the latter a much higher degree then the former: the first signifying that legal charity, that both the law of Nature and *Moses* require to be performed to our brethren; but the second an abundance or supereminent degree of it: expressions of both which we have, *Rom.* 5. 7. under the titles of the *righteous man*, and the *good man*.

* צדקה and חסד, δικαιοσυνη and ἐλεημοσυνη.

S. *Wherein doth this* mercifulness *express it self?*

C. In two sorts of things especially; 1. *Giving*, 2. *Forgiving*.

S. *In* giving *of what?*

In Giving.

C. Of all sorts of things that our abilities and others wants may propose to us: such are, relief to those that are in distress, ease to those in pain, alms to poor house-keepers, vindication of honest mens reputation when they are slandered; but above all to mens souls, good counsel, seasonable reproofs, encouragement in performing of duty when they are tempted to the contrary, comfort in time of worldly afflictions, but especially of temptation, strengthning in the waies of God, and whatsoever may tend to the good of any man.

S. *What mean you by* forgiving?

In Forgiving.

C. The not avenging of injuries or contumelies, not suffering their trespasses against men, nay, nor sins against

God,

God to cool or lessen my charity and mercy to them, but loving and compassionating, and shewing all effects of true Christian mercy (such especially as may doe them most good) as well to enemies and sinners, as to friends.

S. *What is the* present *felicity that attends this grace?*

The present felicity of the Merciful.

C. The present delight of having made another man happy, of rescuing a poor soul wrestling with want, &c. from that pressure, of reprieving him that was, as it were, appointed to dy; this is certainly the most ingenuous pleasure in the world. 2. The gloriousness of so doing; a kinde of God-like act; one of the [a] two things which a Heathen could say were common to us with God; especially if it be an act of ghostly mercy, an alms, a dole, a charity to the soul: to rescue a poor sinner dropping into the pit, reeling into Hell, by conference, advice, examples of heavenly life, not only to save my life, but others also; this is in a manner to partake of that incommunicable title of Christ, that of *Saviour*; such a thing to which (saith [b] *Aristotle*) as to an heroick quality belongs *not praise, but pronouncing blessed*; according to that of S. *Paul* from our *Saviour*, *it is more blessed to give then to receive*: which supposes that it is a blessed thing to give.

a ἀληθεύειν καὶ εὐεργετεῖν, *Pythag.*

b ἐκ ἐπαινοῦμεν, ἀλλὰ μακαρίζομεν.

S. *What assurance is there of* future *blessedness to such?*

The future.

C. The greatest in the world, from this promise annext, [*they shall obtain mercy.*] *Gods punishments* are mostly answerable to our sins, he thinks good to give us a sight of our transgressions by the manner of his inflictions, and so he is also pleased to apportion his rewards to our graces, mercy to the merciful most peculiarly; by Mercy meaning, 1. Acts of bounty, liberality from God, to wit, temporal abundance (the common portion of the Alms-giver) and spiritual abundance of grace, of strength in time of temptation. 2. Mercy in forgiving, pardoning, not imputing our sins. Upon which ground it is, that in the form of prayer which he hath himself prescribed

us,

us, he annexeth the *forgiving of all trespassers against us* to our prayer for *forgiveness to our selves*, as the condition without which we may not hope for such forgiveness.

S. *What is* purity in heart?

C. The Heart signifies the inner man, and especially the practical part, or principle of action. And the purity of that is of two sorts: the first, that which is contrary to pollution; the second, that which is contrary to mixture; as you know water is said to be pure when it is clean, and not mudded and defiled, and wine is said to be pure when it is * not mixt. In the first respect it excludes Carnality, in the second Hypocrisie.

Of purity of heart.

Two sorts of it.

* ἀκρᾶτος.

S. *When may a man be said to be* pure in heart *in the first sense?*

The first.

C. When not only in the members or instruments of action, but even in the heart, all parts of carnality or worldliness are mortified. As when we neither are guilty of actual uncleanness, nor yet consent to unclean desires; nay, feed not so much as the eye with unlawful objects, or the heart with filthy thoughts: and because there be other pieces of carnality besides, as strife, faction, sedition, &c. yea, and pride, and the consequents of that; all these must be wrought out of the heart, or else we have not attained to this Purity, but are in the Apostles phrase, 1 Cor. 3. 3. *still carnal.* And so for worldliness (for earth you know will pollute also) when I not only keep my self from acts of injustice and violence, but from designes of oppression, nay from coveting that which is anothers; and so likewise for Satanical injections, when I give them no manner of entertainment, but reject them, suffer them not to stay upon the soul, and so to defile it.

S. *When may I be said* pure in heart *in the second sense?*

The second.

C. When I attain to sincerity; when I favour not my self in any known sin, double not with God, divide not between him and my own lust, own ends, own interests, between God and Mammon, God and the praise of men, &c. For this is sure a main part of the

damning

damning sin of hypocrisie, against which there are so many woes denounced, (not the appearing to others lesse sinful then we are, for that is not more unpardonable, but lesse damning then open, professt, avowed, scandalous sinning; but) the *halting between God and Baal*, the not loving and serving God with all our heart, the admitting other rivals with him into our hearts.

S. *But is no man to be thought a good Christian that hath either carnality or hypocrisie in him?*

C. None that is either carnal or hypocrite. But the truth is, as long as we live here, and carry this flesh about us, somewhat of carnality there will remain to be daily purged out; and so also some doublings, some reliques of hypocrisie; somewhat of my self, my own credit, my own interests still secretly interposing in my godliest actions. But these (so they be not suffered to reign, to be the chief masters in me, to carry the main of my actions after them) may be reconcilable with a good estate; as humane frailties, not wasting sins.

The present felicity of the Pure.

S. *What is the present felicity that belongs to such?*

C. To the first sort of purity belongs 1. that contentment that results from having overcome and kept under that unruly beast, the carnal part, and brought it into some terms of obedience to the spirit. 2. The quiet and rest that proceeds from purity of heart, contrary to the disquiets and burnings that arise from unmastered lusts. 3. The ease of not serving and tending the flesh, to *obey it in the lusts thereof*. 4. The quiet of Conscience, absence from those pangs and gripings that constantly attend the commission of carnal sins. The same may in some measure be affirmed of all the other branches of the first kinde of purity. And for the second, as it is opposite to mixture or hypocrisie, the conscience of that is matter of great serenity of minde, of Christian confidence and boldness towards God and man: when I have no intricacies, *Mæanders*, windings and doublings within me, when I need no disguises or artifices of deceit, but can venture my self naked and bare to Gods eye, with a, *Prove me, O Lord, and try me, search out my reins and my heart*; and so to men, when

when I fear not the most censorious strict survey, have a treasure of confidence, that I dread not the face of any man, have no pains, no agonies for fear of being deprehended, which the hypocrite is still subject unto.

S. *What is the reward appointed to purity hereafter?*

C. The Vision of God, which 1. none but the pure are capable of, and 2. which hath no matter of felicity in it but to such. The future.

S. *How are onely the pure capable of the sight of God?*

C. Because God is a Spirit, and cannot be seen by carnal eyes, till they be cleansed and purged, and in a manner spiritualized; which though it be not done throughly till another life, yet purity here, such as this life is capable of, is a most proper preparative to it: and therefore is said to be that *without which no man shall see the Lord*; which you know is affirmed of holiness, *Heb.* 12. 14. which word in that place signifies the very purity here spoken of.

S. *How hath the Vision of God no felicity in it, but to the* pure?

C. Because a carnal faculty is not pleased with a spiritual object; there must be some agreeableness, before pleasure is to be had, and that pleasure is necessary to felicity.

S. *What is meant by* Peace-making?

C. The word Peace-makers signifies no more then peaceable-minded men. The notion of *making* in Scripture-phrase belonging to the bent of the soul; as to make a lie, is to be given to lying, to practice that sin, to be set upon it. So, *to doe* (which is in the Greek, *to make*) *righteousness and sin*, 1 John 2. 29. & 3. 4. notes the full bent and inclination of the soul to either of them. So to *make peace*, both here, and *Jam.* 3. 18. is to have strong hearty affections to peace. Of Peace-making.

S. *How herein doth this peaceable affection express it self?*

C. In many degrees: some in order to private, some to publick peace; some to preserve it where it is, some to reduce it where it is lost. Many degrees of it.

S. *What*

S. *What degrees of it in order to* private peace?

In order to private peace.

C. 1. A command and victory over ones Paſſions, eſpecially Anger and Covetouſneſs; the former being moſt apt to diſquiet Families, the latter Neighbourhoods. The angry man will have no peace with his ſervants, children, nay wife and parents, any that are within the reach of his ordinary converſation: and the covetous man will contend with any near him, that have any thing that he covets. 2. A charitable or favourable opinion of all men, and actions that are capable of candid interpretation; Jealouſies in the leaſt ſocieties being the moſt fatall enemies to peace, and ſuch as foment the leaſt diſcontents into the mortalleſt feuds and hatreds. 3 An apertneſs and clearneſs of minde, in a friendly debate (with friends or neighbours) of any actions which have paſt ſubject to miſconſtruction, without all concealing of grounds of quarrel, not ſuffering them to boyl within, but diſcreetly requiring an accompt of all ſuch dubious accidents of thoſe who are concerned in them 4 The reſolving againſt contentions and litigations in law as much as is poſſible, being rather content to ſuffer any ordinary loſs, then to be engaged in ſuch ways of vindication, or righting our ſelves, and in greater matters referring it to arbitrement of honeſt neighbours, rather then to bring it to ſuit. 5. Expreſſing a diſlike to flatterers, whiſperers, and backbiters, and never ſuffering our affections to be altered by any ſuch. By theſe you will gueſs of other degrees alſo.

to publick.

S. *What in order to* publick peace?

C. 1 Contentment in our preſent ſtation, and never faſtning our ambition and covetiſe on any thing which will not eaſily be attained without ſome publick change or innovation. 2. Willing Obedience to the preſent Government of Church or State. 3. Patience of the Croſs, or preparation for that Patience, and reſolving never to move a State to get my ſelf from under any preſſure. 4. Reſolving on the truth of that ſacred Dictate, that the *faults and infirmities of Governours are by God permitted for the puniſhment of the people*; and that con-

consequently they are to be looked on not in a direct line, only (or chiefly) to censure them, but in order to reflexion on our selves, to observe what in our selves hath so provoked God to punish us. 5. The not thinking our own opinions in Religion (such as are not of Faith) of such importance, as either to deny Salvation or Communion to any that differ from us. 6. Modesty and Calmness in disputing. 7. Not affixing holiness to opinions, or thinking them the best men that are most of our perswasions. 8. The not defining too many things in Religion. And many others you will judge of by these.

S. *What to preserve it where it is?*

C. 1. Valuing of it according to its true estimation, as that which is in the eyes of men very amiable, and in the sight of God of great price, and as that which is to every particular man the same thing in many respects (of his estate, his reputation, his bodily conveniences, and oft life it self) which bodily health is in one of those respects onely. 2. Considering how insensibly it may be lost, and with how great difficulty recovered again, and how near to a Hell this life is without it. 3. Prudent watching over it, and over those that are enemies to peace. 4. Not being easily provoked, but overcoming strife with mildness, or kindness, *the soft answer*, &c. and *overcoming evil with good*. 5. Praying constantly to God the Author of Peace for the continuance of this beloved creature of his among us. to Preserving it where it is.

S. *What to recover it when it is lost?*

C. 1. Humbling our souls, amending our lives, searching out those peculiar reigning sins that have made this blessing too good for us to enjoy, and so making our peace with God first. 2. Examining (every man single) what I have contributed toward the removing of it, whom I have slandered, &c. and repairing what I have thus done by Confession and Satisfaction. 3. By incessant prayer to God fetching it back again. to Recovering it when 'tis lost.

S. *What is the present felicity that belongs to such?*

C. 1. The present rest and peace, the greatest of all worldly pleasures, and which is (as I said) as health in the The present felicity of the Peacemaker.

the body, the foundation of all other superstructions of temporal joy. 2. The Conscience of the charitable offices done to all others by this means. 3. The honour of being like God in it, who is the God of Peace, and like Christ, who came on this errand to this earth of ours, to make peace between the greatest enemies, his Father and the poor sinners soul.

S. *What is the reward appointed to Peaceableness hereafter?*

The future. C. 1. Gods acknowledgement of us, as of those that are like him. 2. Pardon of sins, and eternal rest and peace hereafter.

S. *To whom doth the last* Beatitude *belong?*

Of Persecution for righteousness sake. C. To those 1. that are *persecuted for righteousness sake*, 2. that are *reviled falsly for Christs sake.*

S. *How do these differ one from the other?*

C. Only as a more general word and a more special. * *Persecution* signifies properly and strictly, being pursued, and driven, and hunted, as noxious beasts are wont; but in common use noteth whatever calamity or affliction the malice or tyranny of others can lay on us: and Reviling. *Reviling* is one special kinde of it, which is most frequently the true Christians lot, because 1. those that have no strength or power to inflict other injuries, have yet these weapons of their malice always in readiness, 2. Because they who are not good Christians themselves, do in their own defence think themselves obliged to defame those that are; their good actions, when they are silent, seeming so reproachful to them, made to reprove their thoughts, *Wisd.* 2. 14. And so they endeavour by their tongues to revenge themselves upon them, to redeem their reputation by that means.

* διωγμὸς

falsly for Christs sake. S. *But what is meant by the phrases,* [for righteousness sake] *and* [falsly for my sake?]

C Those words contain a restraint or limitation of the subject to this purpose; that the *Beatitude* belongs not to those indefinitely that are persecuted and reviled (for many may thus justly *suffer as thieves, as murtherers, evil doers, busie-bodies,* 1 Pet. 4. 15. and receive little joy or blessedness in that) but to those peculiarly that

that are true Christians. And that either 1. for some good action wherein their Christianity and the testimony of a good Conscience is concerned; as when men are reviled or persecuted because they will not either totally forsake and Apostatize from Christ, or in any particular occurrent offend against him (or when some such Christian performance brings this consequent persecution or reproach upon them.) Or 2. for some indifferent sinless action, which though it be not done in necessary obedience to Christ, yet bringing unjust persecution or reviling falsly upon them, may (though in an inferiour degree) belong to this matter: and in that case the persecution that so fals on them will be thought to be permitted by our wise and good God, and disposed or ordered by him for our *Beatitude, i. e.* for the benefit of us as Christians; either as a Chastisement of our other sins, that we may not be condemned with the world; or as a means of trial whether we will bear it patiently and Christianly.

S. *Wherein doth the present felicity of such consist?*

C. 1. In having their evil things in this life, that so all their good things, their reward, may remain on arrear, unpaid till another life. 2. In the honour and dignity of suffering for Christs sake. 3. In conformity with the antient *Prophets* and *Champions* of God in all ages. 4. In the comfort that proceeds from this evidence and demonstration of our being true Christians; for that is the meaning of [*yours is the Kingdom of heaven*] *i. e.* the state of Christians, or the true Christian state. It being a Christian Aphorisme, that God *chastens every Son*, Heb. 12.7. and that the good things that are made good to Christians here, shall be *with persecution*, Mar. 10.30. 5. In this pledge of Gods favour to us, in that we are *thought worthy to suffer shame for his name*. 6. In the assurance of a greater *Reward* hereafter, proportioned to our sufferings here. The present felicity of the persecuted.

S. *What is the reward hereafter, apportioned to this?*

C. A greater degree of glory in Heaven. The future.

S. *You told me, at your entring on the* Beatitudes, *that I was no farther to believe my self a Christian,*

then I should finde all and every of these Graces in me to which these Beatitudes *are prefixt: This I can without difficulty acknowledge for all the former, (and resolve I am no farther a Christian, then I am* poor in spirit, mourning, meek, hungring and thirsting after righteousnes, merciful, pure in heart, *and* peaceable;) *but the last sticks with me, and I cannot so easily assent to that, that I cannot be a Christian, unless* I be persecuted and reviled: *I pray clear that difficulty to me.*

How this a token of a true Christian.

C. I shall, by saying these four things to you. 1. That though to be persecuted is no duty of ours; yet, 1. to bear it patiently, and 2. to rejoyce in it when it befals us, and 3. that it be *for righteousnes sake,* (when it lights upon us) is our duty, required of all Christians. 2. The very being persecuted, though it be not a duty again, is yet a mark and character of a Christian; and the Scripture doth seem to affirm, that no good Christian shall ever be without his part in it, *Heb.* 12.6, &c. And it will be hard for any to finde out one holy man that hath passed through his whole life without this portion. 3. If it shall not be so general a rule but it be resolved capable of some exception, *i.e.* if some good Christians be found which are not persecuted, yet still the Preparation of minde for this indurance is necessary to every Christian. 4. The being persecuted shall contribute much to the increase of our glory, and so may still be said necessary respectively (though it should not be affirmed absolutely) to the attaining of that degree of glory: and therefore this is placed after all the rest, as a means of perfecting and consummating the Christian, that as the former seven are necessary to the attaining a crown at all, so this to the having so rich a crown, or so many gems in it.

Of the Order of these Beatitudes.

S. Is there any thing now which from the order of these Beatitudes you would think fit to teach me?

C. Yes, especially two things. 1. That the Grace first named is a generall principall Grace, which is the foundation of all the rest. Where that is once seated and planted, all the rest will more easily and more happily follow. *Humility* is the seed-plot of all, and from thence it

it is most proper to proceed, 1. to *mourning*, or sorrow for sin; (the *humble* heart is a melting heart) 2. to *meekness* and quietness of spirit; (the *humble* heart is the next degree to that already) 3. to *hungring and thirsting after righteousness* (the *humble* heart will most impatiently desire both *pardon* of sin, (that first kinde of *righteousness*) and *grace* to sanctifie, (that second kinde of *righteousness*) 4. to *mercifulness*; (the *humble* heart will be most ready to give and forgive) 5. to *purity of heart*; (the *humble* heart is most unreconcileable with all *filthiness both of the flesh and spirit*, but especially the latter, of which, pride, a chief particular, is the direct contrary to Humility) 6. to *peaceableness*; (contention being generally the effect of pride) 7. to *persecution and reviling* (Humility, 1. being apt to tempt the proud worldling to revile and persecute: 2. being sure to *work patience* of them in the Christian.)

S. *What is the second thing that from the Order you observe?*

C. The interchangeable mixture of these Graces; one toward God, and another toward Man, thus interweaved, that the first respects God, the next man, the next God again, and so forward till it comes to the last, which respects God again. For having told you that the first is a general *Fundamental Grace*, as the head to all the rest; it follows that the second, that of *mourning*, must be the first particular, which being fastened particularly on *sin*, respecteth God, against whom we have sinned; then next to that, *meekness* respecteth our Neighbour especially; and 3. *hungring* and *thirsting after righteousness*, (which is all to be had from God) respecteth God; *Mercifulness* again respecteth man; *Purity in heart*, God; *Peaceableness*, man; and lastly, *Persecution for righteousness sake*, and patience of it, as coming from a consideration and belief of Gods provident dispose all of all things, respecteth God again. So that you see the first and the last respecteth our duty toward God; (who is *Alpha* and *Omega*, the *first* and the *last*) and those between, divided between our Neighbour and God. That so we may resolve, that to

God belongs the *chief*, and *first*, and *last* of our *Love* and *Obedience*; yet so as not to exclude, but require also in its subordination our care of *duty* and *love* toward man also; one intermixing lovingly and friendly with the other, and neither performed as it ought, if the other be neglected.

S. *I conceive you have now concluded the explication of the first part of this Sermon, God give me grace to lay all the severals to heart.*

Sect. II. *Christians must be exemplary.*

What is the summe of the second branch or Section in it?

C. It consists of the four next verses, to wit, *ver.* 13, 14, 15, 16. and the summe of them is, the necessity that the graces and vertues of Disciples, or Christians, should be evident and exemplary to others also, *i. e.* to all Heathens and sinners, and all indefinitely which may be attracted by such example. This is enforced by four resemblances: 1. of *Salt*, which as long as it is salt, hath a quality of seasoning of other things to which it is applied; 2. of the *Sun*, that is apt to illuminate the dark world; 3. of *a City on a Hill*, which is conspicuous; 4. of *a Candle set in a candlestick*, which *giveth light to all that are in the house*. By all which he expresses, that those graces are not to be accounted Christian, which either, 1. do not bring forth fruits, (and so remain but dull habits, useless possessions) or 2. which are not made exemplary to others.

S. *But sure all this belongs to Ministers and men in eminent place onely; they are the* salt of the earth, *and* light of the world; *not to every private Christian.*

C. Yes to every private Christian; for such are the Disciples to which Christ here speaks, the same auditors continuing to every part of the Sermon, and so the duty of exemplary lives is in some measure required of every of them, who before were bound to be meek or peaceable, *&c.* i. e. (as 'tis apparent, *ver.* 1.) of all those that are entred into the School of Christ: not only Apostles, (whose successors the Governours of the Church now are) for as yet there were none such, (the Apostleship or solemn mission, the instating that authority

rity on his Disciples, which was to continue in their successors, being not yet begun at the time of Christs speaking these words, nor till after his Resurrection, *John* 20.21. or rather his *Ascension*, Act.2.4.) but, I say, all Disciples, that is, all Christians that undertake to follow Christ, and expect any good by him.

S. *What then is the meaning of this necessity that the Christians graces must be evident and exemplary?*

C. 'Tis this: 1. That a Christian must not content himself in doing what Christ commands, but must also dispose his actions so as may most tend to Gods honour, which consists in bringing in many Disciples unto him, and which ought to be as precious to a Christian as the salvation of his soul. Most contrary to which are the practices of those which professing Religion, commit those things which even nature it self and sober Heathen reason abhors (such are circumventing of other men, rebellion, sedition, and many times unclean sins, not to be named, also) and so bring up an evil report upon Christian Religion, defame it in the opinions of men. 2. That he ought to labour the conversion of others, (in charity to them) the extending not inclosing of Gods kingdom.

S. *This doctrine is clear, and therefore I will detain you no longer on this Section.*

What is the summe of the next Section, which consists of four verses more, 17,18,19, 20? Sect.III. *Christ did not abolish,*

C. It is in brief the attestation of two great Christian truths.

S. *What is the first of them?*

C. That Christianity is not contrary to the laws by which mankind had formerly been obliged, is not destructive of them; Christ now commands nothing that the natural or moral law had forbidden, and likewise forbids nothing that that had commanded: this is affirmed in three forms in this Section. First, *ver.* 17. *He came not to destroy the Law and the Prophets, i.e.* the doctrine designed and taught by them; and it would be a very dangerous errour, very noxious to practise, to think he did, *Think not*, &c. Secondly, *ver.*18. he af-

firms with an asseveration, that the least letter or *tittle of the Law* shall not be destroyed, *i.e.* lose its obligingness (*till all be fulfilled*, we read; it is,) * *till all things be done*, i.e. till the world be at an end, or (which is the same at the beginning of the Verse, though in other words) *till Heaven and earth*, i.e. this present world, *pass away*, or is dissolved. Thirdly, *ver.* 19. He pronounces clearly, that he that affirms any the least commandement of the Law to be now out-dated, (that not only breaks them himself, but teaches others that they are not obliged to keep them) he shall be called the *least in the Kingdom of Heaven*, i. e. shall not be accounted a Christian; for so the *Kingdom of Heaven* frequently signifies in the Scripture, and (to *be the least in it*) is a phrase that signifies being utterly excluded from it.

* ἐὰν ἂν πάντα γένηται.

S. *What is the second thing?*

Put perfect the Law, & set it higher.

C. That Christ hath perfected the Law, and set it higher then any the most studied Doctor did think himself obliged by it formerly. And this is affirmed here also by two phrases. First, *ver.* 17. *I came not to destroy the Law, but to perfect it.* The Greek word which we render [a *perfect*] is answerable to an Hebrew which signifies not only to [b] *perform*, but to [c] *perfect*, to *fill up*, as well as to *fulfill*; and so is rendred sometimes by one, sometimes by tother. And the Greek it self is so used in like manner. When it referres to a word or a prophesie, then it is to *perform*, to *fulfil*, 2 Chron. 36. 22. 1 Mac. 2. 55. In other cases it is to *fill up*, to *compleat*, to *perfect*, Eccles. 33. 16. and 39. 12. and 2 Chron. 24. 10. And that it is so in this place, may appear by the ancient Greek Fathers, which express it by two similitudes. 1. Of a *vessel* that had some water in it before, but now is filled up to the brim. 2. Of a *picture* that is first * drawn rudely, the limbs onely and lineaments, with a coal or the like; but when the hand of the Painter comes to draw it in colours † to the life, then it is said to be *filled up*. 2. That *except your righteousness*, i.e. Christian actions and performances, *exceed the righteousness of the Scribes and Pharisees*, i.e. goe higher then that strictest sect of the *Jews* and the Doctors among

a πληρῶσαι.
כלה
b τελέω
c τελειόω

Proofs of that.

* ζωιάγραφια.

† ἐκ γραφίας.

among them thought themselves obliged to, or taught others that they were obliged, they shall not pass for Christians here, or prove Saints hereafter. In which words sure he doth not pitch on the name of *Scribes* and *Pharisees*, peculiarly as those that were the greatest evacuators of the law by their own hypocritical practises or false glosses in some particulars; but the *Pharisees* as the most exact sect among the *Jews*, *Acts* 26. 5. and the *Scribes* as the Doctors of the law, and those that knew better what belonged to it then other men; and both together as those *that sate in Moses chair*, i. e. taught there truely (though they practised not [*they say, but doe not*]) the doctrine of the *Mosaical* law in that manner as others were obliged to perform it, *Matth.* 23. 2. This same truth is also farther proved in the remainder of this Chapter, by induction of several particulars of the law, first barely set down by Christ, and then with Christs improvement added to them, in this form of speech, *but I say unto you.* And though this be no new doctrine, but affirmed distinctly by most of the * ancient (especially the Greek) writers, before S. *Austines* time, and thus farre acknowledged by all parts, that Christ required more of his Disciples, *i.e.* of Christians now, then the *Jews* by any clear revelation had been convinced to be necessary before, (which is in effect as much as I shall desire to have granted:) yet I have thought good to confirm it yet further to you, (because it is the foundation of a great weighty superstructure) by two things; 1. by one other remarkable place of Scripture, 2. by some reasons which the Fathers have given for the doing of it.

* Thus *Origen* against *Celsus*, l. 5. p. 259. saith of Christs laws, that they are κρείττους & θειότεροι, better and diviner then all former laws. *Justin Martyr*, τὸν ἐμὸν λόγον ἀνώτερα πεπαιδευκότα ὄντα, to live according to nature is the part of one that hath not yet believed. *Irenæus* l. 4. c. 27. *Dominus naturalia legis non dissolvit, sed extendit, sed & implevit.* Christ did not dissolve those parts of the law which were from the law of nature, but extended them, and also filled them up. Where to fill up is more then to extend, and in that notion is set opposite to Christs words of destroying the law, *Matth.* 5. So again, *sed plenitudinem & extensionem*, his Law is the plenitude and extension of the former. Again, *Superextendi decreta, & augeri subjectionem.* The laws under Christ are extended above what they were, and our subjection encreast. And again, *adimplentis, extendentis, dilatantis*, that Christ doth fill up, extend, and dilate the law: and that whole Chapter is wholly spent on that purpose, shewing abundantly what Christ meant by πληρῶσαι, not fulfilling, as that signifies in our ordinary phrase perform-

ing the former laws, (though Christ did that also) but filling it up, encreasing it, adding to it. So *Clemens Alex. Strom.* 3. hath a great deal of Christs renewing the law being grown old, ἡ νέα ἐπὶ συγχωρεῖται, not permitting those things any longer which had been before permitted, but leading his Disciples ἀπὸ τῆς φυσικότητος from that profusory life of nature to those higher mysteries. So *Athenagoras* in his embassie or message to *Antoninus* and *Commodus*, opposes against all the precepts of the Lawyers and Philosophers of all former ages, this one *dogma* or precept of Christ, ἀγαπᾶτε δὲ ἐχθροὺς love your enemies, challenging them all to compare with Christ in that one piece of Christianity. So *S. Basil* on the 15 Psalm; As, saith he, the old Law saith, Thou shalt not kill, so the Lord (Christ) πλείονος νομοθετεῖ giving more perfect law, saith, Thou shalt not be angry, &c. So the Author of those Constitutions which go under *Clemens Romanus*'s name, and are acknowledged to be very ancient, in his 6. Book, *c.* 23. *vid. loc.* So *Constantine* the Emperour in *Zosim. l.* 2. calls Christs law, νέαν παιδείαν, the new discipline; *Macarius*, νόμον πνευματικὸν, a spiritual Law, opposed to the natural, *hom.* 37. *p.* 442. But most clearly *S. Chrysostome*, who calls the Sermon on the Mount, ἀκρότητα φιλοσοφίας, the top or Philosophy, ἢ γὰρ ἐν χαλεπῇ νόμοις μάχεται ἢ ἐφ' ἡμῖν μείζοσιν, in the New Testament, saith he, there are a many laws, and of many higher or greate matters. *Edit. Savil. T.* 3. *p.* 93. To which he applies that of Christ, *John* 15. 22. If I had not come, and spoken to them, they had had no sin; whence 'tis clear that 'twas his opinion that some things were prohibited by Christs coming and speaking, which he that practised before, either had no sin, or was not in so great measure guilty of it. So again, that Christs giving of laws was πλήρωσις καὶ ὄπτασις, a filling up and extending of the old, and that this was the reason why Christ medled not with all the precepts of the Decalogue, because saith he, he resolved not πάντας αὐξῆσαι to encrease all. Again, on *Mat.* 5. 112. he saith, that it was now μείζων ἐπέλευ κατρὸς, a season of greater precepts. So *T.* 3. *p.* 91. ἃ τὰ ἴσως κάτω παλαιὰ καὶ νῦν ζημιοῦται, the antients and we have not the same goals proposed to us; and so on, in a most clear place, fit to be intirely transcribed, or (instead of that) consulted in the Father. So *Theophylact* compares *Christ* with the *Law*, as the ξυλογράφος τέλειος, the painting to life, to the ζωγραφία, or drawing in black and white, or first lineaments, *p.* 28. *in Eu.* and that Christ did not καθαιρεῖν σκιαγραφίας, ἀλλὰ μᾶλλον διϊσταμένους, nor destroy the first draught, but rather fill it up. So again, To love friends, saith he, ἀτελὲς ἔξι, is an imperfect thing; τέλειον ἢ πάντας ἀγαπᾶν, but to love all is perfect, or an high degree of perfection. Again, that the precepts of the Law are such as ὀκλάζουσι καὶ σωθῆναι ἀρκοῦσι, are agreeable to sucklings and children, which δοξάσει ἀφωνίαν, it will be a reproach to men not to have exceeded. So *Oecumenius*, *T.* 1. *p.* 286. ἃ τὰ ἐκεῖ ὑπερτίθεμθα ἀλλ' οἱ πάλαι ἐν νόμῳ, we have not now the same precepts in the New which we had in the Old Testament: but καινὰ καὶ πνευματικώτερα καὶ θεοπρεπέστερα, new commands and more philosophical, *i. e.* of deeper and higher importance for the regulating of mens lives. For, saith he, killing was forbidden of old, anger also is forbidden us; and so of swearing, distinctly, οὐκ ἐῶν ὀμνύειν πάντη, οὐδὲ ἢ λέγειν ὅτι ὀμνύω, it was not then (universally) unlawful, but now after Christ it is; μὴ ὅλως ὀμνύειν, for Christ hath said, But I say unto you, swear not at all. The same is affirmed by *S. Basil* in the fore-cited place, ἐκεῖνα συγχωρεῖται, swearing truly is permitted under the Law; ἐν ᾧ τοῦτο τὰ παντελῶς ἀπηγόρευται, but under the Gospel it is universally forbidden, *i. e.* some kinde of oaths, which are there permitted, are here universally prohibited; as for example, swearing by other beside God. And so both *S. Chrysostom* and *Theophylact* also. So among the Latines, *Tertullian l.* 3. *contra Marcion. c.* 26. *Christi legem supplementa necessaria esse disciplinæ Creatoris*, that Christs law is an addition of necessary supplements to the Law of the Creator. Again, *l. de patientia*; *Amplenda adimplendaque legi adjutricem Christus præscit patientiam*, Christ added his rules

rules of Patience for an help to enlarge and fill up the law; *quod ad justitiæ doctrinam retro defuisset*, because that had formerly been wanting to the doctrine of righteousness: *nondum enim patientia in terris, quia nec fides*, for patience was not as yet on the earth, because faith was not, *i. e.* Christianity brought that high pitch into the world with it. And after a great deal more, he comforts the law of *Moses* for the loss of its ceremonies, &c. and tells it, that it hath found more in Christ then it lost. So again, *ad Seap. p. 91. Hæc est perfecta & propria bonitas nostra*, This is a goodness perfect and proper to us Christians; *Amicos enim diligere omnium est, inimicos solorum Christianorum.* Tis every mans part to love friends, only the Christians to love enemies. Again, 4. *cont. Marc. p. 524.* (*Paneh. el.*) *Christus Dei creatoris præcepta supplendo & conservavit & auxit*, Christ preserved and encreased the laws of God the Creatour by filling them up. So again, *l. de judicitia*; *Legum sistimus, scilicet in his quæ & nunc Novo Testamento introductis etiam cumulatiore præcepto prohibentur; pro Non mœchaberis, Qui viderit, &c.* Some things in the New Testament are prohibited by an higher precept, in stead of [Thou shalt not commit adultery] [He that looketh, &c.] So S. *Jerome* on *Matth.* once nine oaths; *Hoc quasi parvulis concessum*, This was allowed before, or permitted to the Jews, as to little ones; *Evangelica autem veritas non recipit*, The Gospel-truth doth not permit it. So S. *Austine T. 4. p. 1109. de Serm. in monte l. 1.* Where having proposed a double sense of fulfilling the Law, he insists onely on the latter, *viz.* that Christ fulfilled the Law by adding *quod minus habet*, what was deficient, *& sic perficiendo confirmavit*, and so by perfecting confirmed it: *dum enim fiunt quæ addantur, multo magis fiunt illa quæ permissa sunt ad inchoationem*, for while those things are done which are added, those things are much more done which were permitted for their initial state. Then upon that verse, [Unless your righteousness exceed, &c.] he explains it thus, *Nisi non solum ea quæ inchoant homines impleveritis, sed etiam ista quæ à me addantur, qui non veni solvere, sed adimplere*, Unless you fulfil not only those things which men perform in that initiall state, but also those which are added by me, who came not to loose but to fulfill, you shall not enter into the kingdom of heaven. And again on that passage, [He that shall doe and teach these least Commandements, shall be called great] Tis not, saith he, to be understood *secundum illa minima, sed secundum ea quæ dicturus sum*, according to those least things under the Law, but to the least of those precepts which Christ meant to deliver them. *Quæ sunt autem ista?* and what are they? saith he, and answers, *ut abundet justitia*, that your righteousness exceed, &c. These few may suffice to give some sight of the sense of antiquity in this point.

8. *What is that remarkable place of Scripture;*

C. In the first Epistle of S. *John*, chap. 1. v. 5. prefaced and brought in with more magnificent ceremony then any one passage of Scripture. *That which was in the beginning, &c.* ver. 1. *That which we have seen and heard, &c.* ver. 3. and, *These things write we*, ver. 4. *This then is the message*, ver. 5. All which are remarkable characters set upon that which follows, shewing it to be the summe of the whole Gospel, or doctrine of Christ; and it is this, [*That God is light, and in him is no darkness at all,*] ver. 5. Which words so ushered in, you will easily believe have somewhat more in them

then

then at the first sound, taken alone, they would seem to have, and this sure it is; that now under the Gospel, Christ, this light, appears without any mixture of darkness. Light is the state and doctrine of Christianity; darkness, of sin and imperfection, and such as was before among *Jews* and *Heathens*, (which is referred to by the phrase, *If we walk in darkness*, ver. 6. *i. e.* live like *Jews* or *Heathens*:) and therefore to be light without all mixture of darkness, is to be perfect without all mixture either of sin or of imperfection; which you will not think fit to affirm of God, (or Christ under the Gospel) in respect to himself; (for that were to conceive that he had not been so before) but in respect of his Law and Commandements, the rules of mens lives, that they had before some indulgence for some sins, and where they had not so, yet that they had some mixture of imperfection, but now they have none; they had before some vacuities in them, which now are filled up by Christ.

S. *What reasons do the Fathers give for this?*

Grounds of it.

C. These especially: Because 1. Christ under the Gospel gives either higher or plainer promises then he did before; the Promises of eternal life are now as clear as those of a temporal *Canaan* had been before to the *Jews*. 2. Because he gives more grace now to perform them then before he had done. The Law given by *Moses* was a carnal law, *i. e.* weak, not accompanied with strength to perform what it requires; but the Gospel of Christ is the *administration of the spirit*, i. e. a means to administer the spirit to our hearts, to enable us to doe what he commands us to doe: and then, as the Father said, *Lord, give me strength to doe what thou commandest, and command what thou listest*; if so Christ strengthens me, I am surely able to doe all things, having that sufficiency from God.

Wherein the lightness of the Christians burthen consists.

S. *If this be true, that* Christ *now requires more then under Nature or* Moses *had been formerly required, at least fully revealed to be required; how then is our Christian* burthen lighter *then the Jewish formerly was? In these things it is heavier rather.*

C. It is made lighter by Christ in taking off that unpro-

unprofitable burthen of Ceremonies, that had nothing good in them, and yet were formerly laid on the Jews: lighter again in reſpect of the greater *Revelations*, and effuſion of *Grace*, now under Chriſt, then was allowed before, the encreaſing of which above the *proportion* of the *burthen*, is conſequently (in effect) the *leſſening* of the *burthen*. Which two things being ſuppoſed, the adding of theſe *Perfections* to the *Law*, (which are all of things gainfull and profitable, and before (even by thoſe that either were not, or thought not themſelves obliged by them) acknowledged to be *more excellent* and more honourable then the other) will not in any reaſon be counted the encreaſe of a burthen, (for no man will be thought oppreſſed by that he gains by) but the *gainful* yoke will be a *light* one, though it be a *yoke*, Mat. 11. 30. And 2. as long as he gives ſtrength, his *Commandements*, whatever they are, cannot be *grievous*.

S. *But ſure it were not difficult to finde in the Old Teſtament, the ſame or* equivalent *commands to every of thoſe that follow here; how then can Chriſt be ſaid to have improved them?*

C. Some *glimmerings* perhaps of this *light* there were before, as *Goſpel* under the *Law*: but theſe either 1. not univerſally commanded to all under threat of eternal puniſhment, but onely recommended to them that will doe that which is beſt, and ſo *ſee good dayes*, &c. or 2. not ſo expreſly revealed to them as that they might know themſelves thus obliged. And yet if any will contend, and ſhew as univerſal plain obliging Precepts there as here, I ſhall be glad to ſee them, and not contend with him, ſo he will bring the Jews up to us, and not us down to the Jews; for that is the onely danger, which I have all this while uſed all this diligence to prevent.

The glimmerings of this light in the Old Teſtament.

S. *One queſtion more I ſhall trouble you with in this matter, whether theſe ſuperadditions of Chriſt in the reſt of the chapter may not be reſolved to be onely* Counſels of perfection, *which to doe, is to doe better, and not* Commands, *which not to doe, is a ſin.*

C. The following ſuperadditions are all Commands, and not Counſels onely; Chriſt delivering theſe now in the

Chriſts ſuperadditions are Commands all.

the same manner as *Moses* did that other before; Christ in a Mount, as he in a Mount; his saying [*I say unto you*] a form of Command, as that phrase [*God spake these words and said*] a form of it, *Exodus* 20. and the breach of these new sayings threatned with judgement and hell fire, and imprisonment irreversible, and casting into hell, &c. in the ensuing words. All which signifie them sins which must be accounted for sadly by a Christian, and not onely failings, or falling short of perfection.

S. *How many sorts of these new Commandements are there in this ensuing Chapter?*

Six sorts of them.

C. Six; 1. Concerning Killing, 2. Adultery, 3. Divorce, 4. Perjury, 5. Retaliation, 6. Loving of Neighbours. In each of which Christ, to shew that he *came not to destroy, but to fill up*, or perfect, *the Law*, first rehearses the *old law*, and thereby confirms it, and then annexeth his *new law* to it.

Sect. IV.

S. *That we may with understanding proceed to this matter, I must first desire you to tell me what is meant by this phrase in the front of the first of these,* [Ye have heard that it was said by them of old time.]

The style of the old Commandments.

C. [*Ye have heard*] signifies you have been taught, and that out of the Word of God, or books of *Moses*: [*said by them of old time*] seems to be ill translated, and therefore is mended in the margents of our *Bibles* [*to them*] i. e. to the Jews your Ancestors. And that this is a denotation of the Law of the Decalogue given to them, *Exod.* 20. you will have little reason to doubt, if you observe that the three severals to which these words are prefixt, (being omitted in the rest, in some part) are three distinct Commandements of the Decalogue, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not forswear thy self, or take Gods name in vain*, (as anon you shall see.) As for the other three, of *divorce*, of *retaliation*, of *loving neighbours*, and *hating enemies*, which have not that entire form or phrase prefixt, but some other different from it, they are not Commands of the Mosaical law, but Permissions or indulgences allowed the Jews, but now recalled, and denied Christians.

S. *The*

Sect. V. *Of killing.*

S. *The first of these being the sixth of the law, I must first desire you to explain unto me, and tell me what was forbidden by it under the law.*

C. The first and principall thing is the shedding of mans blood, by way of *killing*, or taking away his life, God only, who gave us life, having power to take it away again.

S. *What then is to be thought of the Magistrates taking away the life of a capital offender? Is not that forbidden by that law?*

C. God having sole power over the life of man, may without doubt take it away by what way he pleaseth, either immediately by himself, or by any man whom he appoints to execute his will. Thus you know might *Abraham* kill his Son, when God bid him; because though *Abraham* had not power over his sons life, yet God had: and this bidding *Abraham* kill him, is not any thing contrary to this law, which onely forbids man to doe it, but doth not forbid God. In the like manner, God having, *Gen.9.6.* commanded the *murtherers blood to be shed by man*, and thereby enstated the power of the sword on the Magistrate. (who, by whomsoever he should be supposed to be chosen to be Magistrate, by God, or the People, hath that power of the *Sword* given him immediately from God, the People having not singly this power over their own lives, and therefore not able to give it any other) not onely permits him and makes it lawful for him thus to punish malefactors, but also commands and requires him so to doe, as his *Minister to execute wrath*, Rom.13. And so the word [*Thou*] in the Commandement must here be resolved to signifie the man of himself, without Power or Commission from God; which yet he that hath it must exercise justly, according to the laws of God and man, or else he breaks the Commandement also: this Commission being not given to him absolutely and arbitrarily to use as he list, but according to defined rules in the Scripture [*He that sheds mans blood*, &c.] (which was given not to the Jews, but to all the sons of *Noah*) and according to the laws of every nation, which being made by the supreme

Of the power of the sword.

Power

Power (who by the Ordinance of God *bears the sword*, *Rom.*13.4.) may afterwards be justly executed by such subordinate Magistrates as are *sent by him for the punishment of evil doers, and the praise of them that doe well*, 1 Pet.2.14.

Of self-murther.

S. *May not a man in any case kill himself?*

C. He may not, having no more power over his own life then any other mans; and how gainful soever death may seem to any, yet is he to submit to Gods Providence, and to wait, though it be in the most miserable, painfull, wearisome life, till God please to give him manumission and deliverance out of it.

S. *What is to be said of* Samson, *who killed so many by pulling away the pillars, and involved himself in the same destruction?*

In *Samson.*

C. He was a Judge in Israel; and such in those days (and particularly him) did God ordinarily move by his Spirit to doe some extraordinary things: and it is to be imagined, that God incited him to doe this; or if he did not, he were not to be excused in it.

S. *What is to be said of those that rather then they would offer to Idols in the Primitive Church, did kill themselves, and remain still upon record for* Martyrs?

In some Primitive Christians.

C. If the same could be affirmed of them which was conceived of *Samson*, that God incited them to doe this, they should by this be justified also: but having under the Gospel no authority to justifie such pretence of divine incitation, it will be safest to affirm, that this was a fault in them, which their love of God, and fear that they should be polluted by Idols, was the cause of; and so though it might as a frailty be pardoned by Gods mercy in Christ, yet sure this *killing* themselves was not it that made them Martyrs, but that great Love of God, and resolving against idolatrous worship, which testified it self in that *killing* themselves for that cause. This it was that made them pass for Martyrs, and that other incident fault of theirs was not in that case thought so great, as to devest or rob them of that honour.

S. *What is meant by that which follows the mention of*

of the old Commandement in this place. [Whosoever shall kill, shall be in danger of judgement ?]

The punishment of Murther.

C. The word rendred [the *judgement*] signifies a Court of Judicature, or Assises of Judges, who sate in the gates of every City, and had cognizance of all *greater causes*, Deut. 16. 18. and particularly of that of *Homicides*. Exod. 21. 12. Levit. 24. 17. Deut. 19. 11, 12. The number of these Judges was ordinarily twenty three: and so though it be not annext, *Exod.* 20. to that Commandement, yet from the body of the Mosaick Law, Christ concludes, that against *killing* the sentence of death by the sword (for that was the punishment peculiar to that Court) was to be expected.

S. But was nothing else forbidden in the Law by that Commandment but killing?

C. That was the prime especial matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower degree. As 1. Mutilating or maiming any mans body. 2. Wounding him, which may possibly endanger his life. 3. Entring into, or accepting, or offering of *Duels*, wherein I may kill, or be killed, in which case, which soever it prove, I am guilty of murther. Nay, if by the equality of fortune both come safely off, yet the voluntary putting my self on that hazard, is guilt enough for a whole ages repentance and humiliation; to consider what had become of me, if without repentance I had thus faln a murtherer of my self and my fellow-Christian also.

Of Duels.

S. May no injury or affront be accounted sufficient to provoke me to offer (or challenge to) a Duel?

The utter unlawfulness thereof.

C. None imaginable: for that injury, whatever it is, if it be a reall one, of a considerable nature, will be capable of legall satisfaction, and that must content me; private revenge being wholly prohibited by Christ. Or if it be such that the Law allows no satisfaction for, that is an argument that it is light and unconsiderable; and then sure the life of another man, and the danger of my own, will be an unproportionable satisfaction for it.

S. Well,

S. *Well, but if another send me a challenge, may not I accept of it? especially when I shall be defamed for a coward if I do not?*

C. Certainly I may not; the Law against *killing* restrains me. And for that excuse of Honour, 1. It is most unreasonable that the *Obedience* to God's commands should be an infamous thing. And then 2. if so impious a custom hath prevailed, I must yet resolve to part with Reputation, or any thing, rather then with my *Obedience* to God. Nay 3. you may observe that there are two sorts of Cowardice, much differing the one from another; the one proceeding from fear of being beaten or killed, the second from fear of hurting or killing another. The most valiant despiser of dangers may be allowed to have a great deal of the second of these, and will certainly have as much of it as he hath either of good Nature or Religion; and that will restrain *Duels* as much as the other. And might this but pass, as sure it deserves, for an honorable and creditable thing, the fear of the other kinde of discredit would work little upon us. For the world is now generally grown so wise, that a man may without any dishonor fear being killed or hurt; and even to run away from such dangers, being very imminent, is creditable enough. The unluckiness of it is, that the other honest kinde of fear, that of hurting or killing another, is become the onely infamous thing, the onely cowardice that is counted of. For the removing of which, you may observe, 4. That in a reasonable estimation of things, he that for the preserving of his Reputation shall venture to disobey God, is sure the greatest Coward in the world; he is more fearful of disgrace and ignorance in this world, then any pious man is of violating the laws of naturall reason, of offending God, or of incurring the flames of eternal Hell.

S. *But what am I to doe in case a challenge be sent or offered to me?*

C. I am, first, in Conscience toward God, to deny it, whatever the consequents may be: secondly, to offer a full Satisfaction for any either reall or supposed injury done by me, which hath first provoked the challenger:

thirdly,

thirdly, as prudently as I can, to signifie (and by my actions testifie the truth of that) that it is not the fear of dying, but of killing, not cowardize, but duty, which restrains me from this forbidden way of satisfying his desire.

S. *But what if all this will not satisfie him, but he will still thirst my blood, and accept of no other satisfaction, but assault me, and force me either to deliver up my own life, or try the uncertainty of a Duel?*

C. The utmost that in this extreme case can be lawful, I shall define to you by setting before you an example which I have met with. Two persons of Quality meeting in a publick place, the one passed an *affront* upon the other; the other bare it patiently in that Presence, but after sent him a Challenge: he sent him a meek return of acknowledgement of his fault, and readiness to give him any other satisfaction that should be thought on to wipe off the injury: the other will not accept any other: he keeps his Chamber, and for a long time useth all care not to meet him in any place which would be seasonable for fighting, and still offers tender of satisfaction. At length it falls out that they meet in a place where this could not be avoided. The Challenger sets upon him: the other draws in his own defence, wounds him lightly; having done so, desires again that this may end the quarrel, or offers any other satisfaction: the Challenger will not consent, assaults again, is killed; and so the *Tragedy* concluded with loss of the chief *Actors* life. That the surviver did any thing (except the first *affront*) unlawful in all this (all circumstances considered) I cannot affirm; no man being bound to spare that other mans life which he cannot spare without parting with his own. I conceive this may satisfie the utmost of your scruples in this matter, if I tell you, that this case taken with all the circumstances is the onely one I can give you wherein one of the two *Duellers* may be innocent. And you will be apt to deceive your self, if you seek to finde out other cases, and think to justifie them by this.

The utmost that can be lawful in this matter.

S. *But is there nothing else reducible to the prohibition of murther?*

Oppression. *C.* Yes, fourthly, *Oppression* of the poor, and not giving relief to those that are in extreme distress, according to that of the son of *Sirach*, *The poor mans bread* (either that which he hath, or that which in extreme want he craves of thee) *is his life, and he that deprives him of it is a murtherer*. Fifthly, the beginnings of this sin in the heart, not yet breaking forth into action, as *malice, hatred*, meditating of *revenge*, wishing mischief, cursing, &c. All these are reducible to this Commandment, as it was given in the Law.

S. Is there any thing yet else thus reducible?

Of War. *C.* One thing more there is, and that is *War*, the consideration of which is full of great difficulties. For though all unjust War be simply forbidden under this sixth Command of the Law, and it be evident enough that some wars are unjust, as that of Subjects seditiously raised against the Supreme power in any State, that of one Prince or Nation invading another for the inlarging of their Dominion or Territories, &c. and though indeed there be but few wars but sin against this Commandment, and in those few that do not, yet there be many actors in them, Auxiliaries, stipendiaries, &c. which have no lawful calling to take part in that trade of killing men, (for so only have they that doe it in obedience to their lawful Magistrate:) yet still it is apparent that some war is lawful; as that which hath had Gods express command, and that which is for the repressing of Seditions and Rebellions, and betwixt Nation and Nation, for the just defence of themselves, and the repelling of violence. But this last head of wars being that wherein the greatest difficulties lie, will not be so proper for this place as for another which we shall meet with, that of *not resisting of evil*, ver. 39. And therefore to that place we shall refer it; as also that of Private war, or fighting in case of assault.

Some lawful.

S. I shall then count of that debt, and not require payment till that time cometh, but proceed to demand,

What Christ hath added to this letter of the Mosaick *Law thus explained.*

Of causeless or immoderate anger. *C.* It is clearly answered in these words, [*But I say unto*

unto you, that Whosoever is angry with his brother without a cause, &c.] to the end of that verse. Wherein there be three things forbidden by Christ. First, Causeless or immoderate anger, going no farther then the Breast. Secondly, the breaking out of this anger into the tongue, but somewhat moderately: [*Whosoever shall say,* Racha.] Thirdly, a more violent railing, or assaulting him with the sword of the tongue that anger hath unsheathed: [*Whosoever shall say, Thou Fool.*]

S. *What do you mean by the first of these?*

C. That Anger which is either without any, or upon light cause, or, being upon any the justest and weightiest cause, exceeds the degree & proportion due to it: and this again in either kinde aggravated by the duration and continuance of it. And the Greek word here used is a denotation of every of these. In the B. east

S. *For the understanding of this, I desire first to know, whether any* anger *be just or no in respect of the cause; and if so, what.*

C. Saint *Pauls* advice of being *angry and not sinning*, though it refer there peculiarly to the not continuing or lasting of wrath. [*Let not the Sun go down on thy wrath*] doth yet imply, that some wrath may be lawful in respect of the cause; for otherwise the Non-continuance of it would not justifie it from sin. The most justifiable causes of Anger are, 1. When it proceeds from sorrow that God is provoked; anger conceived for Gods sake, *Mark* 3.5. without reflexion on our selves. 2. When it is conceived for vertues sake, to see that neglected, despised, and the rules of it violated. 3. When for other mens sake; still without reflexion on our selves or any interest of ours. And each of these not in light trivial maters neither, but in matters of weight: and so the causeless anger is that which arises upon slight, or no causes, or those wherein our own interests are concerned: which though they may be causes, are not justifiable causes of anger in us Causes of anger.

S. *Having this direction from you to understand causeless* anger, *I shall easily answer my self for the other*

Immoderate.

Lasting anger.

In danger of judgement.

two circumstances which make it fit for Christ to prohibite it: As first, When it is immoderate and exceeds the degree and proportion due to it, which I confess may be done even when the cause is just; and secondly, When it continues beyond the length of a transient passion; when, as the Apostle saith, the Sun *is permitted to* goe down upon our wrath. *But I pray, what is meant by that phrase which is by Christ here repeated, and again applied to this causeless* anger, *as before to killing,* [shall be in danger of the judgement?] *Sure it is not that he thinks it fit that every Christian that thus offends should by the Magistrate be put to death, as even now you interpreted those words.*

C. The meaning is, that the wrathful man in another world shall be subject to punishment as the murtherer is here: *i. e.* that wrathfulness being so contrary to that meekness, patience, humility, required now by Christ, and being as *Solomon* intimates, an effect of pride and haughtiness, is to be accounted of as an unchristian sin; which unless it be mortified here by the grace of Christ, will cost us dear in another world; though not so dear as the second and third mentioned in this verse. The punishment of that Court of Judicature being the sword, or beheading; which, though it be heavy enough, is not yet so great as the two other which are after named.

Prov 21.23.

S. This of causeless anger *being thus clearly forbidden by Christ, and yet that that even good Christians are so subject to fall into; what means will you direct me to, to mortifie or subdue it?*

Means to subdue anger.

C. First, a Conviction of the danger and sin of it; not flattering our selves that either it is no sin, or such as with our ordinary frailties shall have its pardon of course. But 1. such as lieth here under a heavy penalty particularly denounced against it by Christ. And 2. that which is most directly opposite to those graces of humility, meekness, patience, peaceableness, bearing with one another, and forgiving one another, &c. which is required most strictly by Christ of his Disciples, *i. e.* of all Christian followers of him. Secondly, a consideration

ration of the unreasonableness of that sin, which is, 1. very unjust, being causeless or immoderate; 2. very much against what I would have done to me either by my brother, (it being a very painful, uneasie thing to be under anothers wrath, especially when ill words or blows are joyned with it, and that which no body would be under, if he could help it) or by God himself (whom I so oft displease, and would be sorry if he should be wroth with me, even when justly he might.) Thirdly, the labouring against that bitter root of pride in my heart, of which this is so necessary and infallible an attendant. Fourthly, the reflexion upon my self, if it were possible in time of that passion, or else immediately after, when I come to my self again out of that drnukenness of soul, and considering how ill-favored a hateful thing it is; how like a Tiger, a Bear, or any the furiousest Beast, rather then a man, it makes him; what a deforming of me it is, putting me out of all that posture of civility that in time of sobriety I chuse to appear in; yea, and what a painful agony it was when I was under it. Fifthly, the considering how at such time we are out of our own power, and so apt to fall into those oaths, acts of fury, indiscretions, revealing of secrets, disadvantageous expressions, &c. in a few such minutes, which a whole age of repentance will not repair again. Sixthly, a sober vow or resolution never to permit my self to fall into so inconvenient and dangerous a sin; that when I finde it a coming upon me, I may restrain it by remembring that this was it that I thought fit to vow against. Seventhly, a watching over my self continually, that I be not taken unawares. Eighthly, abstaining carefully from the least indulgence to any beginnings of it; it being easier to keep from any first degree of it, then yielding to that, to restrain the farther and higher degrees. Ninthly, avoiding temptations and provocations as much as I can, and so the company of those who are subject to that sin, or the employments and conversations which encline me to it. Tenthly, labouring with God in prayer for grace to mortifie this in me. Eleventhly, diverting (in time of temptation)

tation) with some particular repeated ejaculations to God to suppress at that time any such exorbitant affection in me. Many other conducible means you will be able to suggest to your self.

S. *What is the second thing here forbidden?*

In the tongue, saying, *Racha.*

† Thus *Minerva* in *Homer, Il. α.* when she forbids *Achilles* striking *Agamemnon* (ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί) gives him leave to reproach him, and give him contumelious words: Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον. Which shews the pitch of Christs divine precepts here, above that of the Heathen Godsess.

C. Saying to his Brother, Racha,] *i. e.* when anger breaks into † contumelious speeches; such are the calling him empty, despicable, witless fellow; for the word *Racha* is an Hebrew word, and signifies *vain* or *empty.* This, though not the highest kinde of contumely, is yet greater then the former, and therefore is here expressed by the punishment apportioned to it, greater then the former, as much as stoning is a sorer death then beheading; for that is the meaning of [*he shall be in danger of the councel:*] the Councel signifying the *Sanhedrin,* or the supreme and great Senate, where the ordinary punishment was stoning. And so the meaning is, this is a greater sin, and so to expect a greater punishment then the former.

S. *What is the third thing forbidden here?*

Thou fool.

C. Saying, Thou fool.] *i.e.* when wrath breaks out into most virulent railings, all sorts of which are here intimated by this one word; and this being a greater sin or aggravation of causless anger then the former, is here described by the third kinde of punishment: Which though it were not in any legal Court of Judicature, was yet well enough known among the Jews; not under the name of *Hell fire,* (as we render it by a mistake, because those torments in *Hell* are in other places described by these) but of the *valley* of *Hinnom.* The meaning of which is this; Without the City of Jerusalem, in the *valley* of *Hinnom,* there was a place where the Jews sometime, in imitation of the *Phœnicians,* used a most cruel, barbarous kinde of rites, burnt children alive, putting them in hollow brazen vessels, and so by little and little scalding them to death; where because the children could not chuse but howl hideously, they had *Timbrels* perpe-

Hell fire.

גי הנום

perpetually ſounding to drown that cry, and therefore it was called *Tophet*, (from a word ſignifying *Timbrels*) and is deſcribed by the Prophets of the Old Teſtament. This puniſhment taking denomination from the place, that *valley* of *Hinnom*, is called here in Greek by a word little differing in ſound from the Hebrew, and that word in the New Teſtament, and ordinarily in ſacred Writers, Greek and Latine, yea, in the ancient * Hebrew writings, is ſet to ſignifie *Hell fire*; becauſe this was the beſt image or expreſſion of thoſe *torments* conceived there, that their knowledge or experience could repreſent to them. And ſo is here fitly made uſe of to expreſs the greateſt ſin in this kinde, by the greateſt puniſhment that they could underſtand. For indeed above the Sword and Stoning, there was no puniſhment in uſe in the Jewiſh Courts of Judicature, (the burning among them being not that which is in uſe among us ſometimes, of *burning alive*, but the thruſting of an *Iron red hot* into their bowels, which made a quick diſpatch of them) and therefore to aſcend to the deſcription of a third ſuperlative degree of ſin, our Saviour thinks fit to uſe that mention of the puniſhments in the *valley* of *Hinnom*.

תפית Iſa. 30. 33.

* גי הנם

S. *You have by this plenteous diſcourſe on this Word prevented my doubt, which would have been, whether the laſt onely of theſe ſins, and not the two former, make a Chriſtian liable to Hell fire: for now I perceive the thing meant by that Word is that torture in the valley of* Hinnom. *And that uſed to expreſs a third greater degree of puniſhment in another World anſwerable to that third degree of ſin, and that nothing elſe is to be collected from it.*

I ſhall only trouble you with one ſcruple in this matter, and that is, whether all kinde of calling Racha *or* Fool, *i.e. all contumelious ſpeaking, of a greater or leſſer degree, be ſuch a ſin, puniſhable in a Chriſtian in another World.* Of contumelious ſpeaking.

C. I ſhall anſwer you, 1. By interpoſing one *Caution* obſervable in theſe words: It is not all uſing of thoſe or the like words which here is ſet down under that ſad Character, but that which is the effect and improvement of cauſleſs immoderate anger; for you ſee they are here ſet as higher degrees of that. And therefore ſecondly,

thoſe ſpeeches that proceed from any thing elſe, particularly when they are ſpoken by thoſe to whom the *Office* and duty of Chaſtiſing others belongs, as Maſters, Teachers, Superiors, in any kinde, (nay, perhaps equals too, who in Charity are obliged to reprove the Neighbor, and *not to ſuffer ſin on him*) and by them are firſt done to that purpoſe that they may by theſe Goads wake them out of a lethargy of ſin; and again, ſecondly, are done ſeaſonably, ſo as they are in prudence moſt likely to work a good effect; and thirdly, upon great and weighty cauſes; and fourthly, without ſeeking any thing to themſelves, either the venting of inordinate Paſſion, or the ambition and vanity of ſeeming ſeverer then others, or ſo much better then thoſe whom they thus reproach; theſe all this while are not ſubject to this cenſure or danger. And of this nature you may ſee in the New Teſtament theſe ſeverals, Jam.2.20. *O vain man, i.e.* literally, *Racha*: Matth.23.17. *Ye fools and blinde*, ſpoken by Chriſt; and again, Verſ.19, and Luke 24.25. *Ye fools*, &c. and Gal.3.1. *O fooliſh Galatians*; and Verſ.3. *Are ye ſo fooliſh?* Which is directly the other expreſſion [*Thou fool*] which now you will ſee and diſcern eaſily (if you conſider the affection of the Speakers) to be out of Love, not cauſleſs inordinate Paſſion, and ſo not liable to the cenſure in this Text. But then thirdly, there is little doubt but that all Detraction, Cenſoriouſneſs, Back-biting, Whiſpering, (that ſo ordinary entertainment of the world to buſie our ſelves when we meet together, in ſpeaking all the evil we know, or perhaps know not, of other men) is a very great ſin here condemned by our Saviour, and upon his Advertiſement timely to be turned out of our Communication, as being moſt conſtantly againſt the Rule *of doing as I would be done to*; no man living being pleaſed to be ſo uſed as the *Detractor* uſeth others.

S *I beſeech God to lay this to my heart, that by his aſſiſtance I may be inabled to ſuppreſs and mortifie this inordinate paſſion, that my nature hath ſuch inclinations unto; to that end, to plant that Meekneſs, and Patience, and Humility, and Charity in my heart, that may turn*

out

out this unruly creature; to arm me with that continual vigilance over my ſelf, that it may not ſteal upon me unawares; but eſpecially to give me that power over my tongue, that I may not fall into that greater condemnation.

But I ſee you have not yet done with this Theame; for before our Saviour proceeds to any other Commandment, I perceive he buildeth ſomewhat elſe on this founaation in the four next Verſes, [Therefore if thou bring thy gift to the Altar, &c.] *Be pleaſed then to tell me, 1. how that belongs to this matter; and 2. what is the duty there preſcribed.*

C. For the dependence of that on the former, or how it belongs to it, you will eaſily diſcern, if you remember that old ſaying, *That * Repentance is the onely plank to reſcue him that is caſt away in the ſhipwrack.* Our Saviour had mentioned the danger of raſh anger and contumelies, &c. And becauſe through humane infirmity he ſuppoſes it poſſible that Diſciples or Chriſtians may thus miſcarry, he therefore addes the neceſſity of immediate Repentance and Satisfaction after it.

* *Pœnitentia unica eſt poſt naufragium tabula.* Tert.

S. *What is the duty there preſcribed?*

C. It is this. 1. Being *reconciled* with the Brother, Verſ. 24. and *agreeing with the adverſary*, Verſ. 25. *i. e.* uſing all means to make my peace with him whom I have thus injured. For the word [*be reconciled*] ſignifies not here [*to be pacified towards him*] for he is not here ſuppoſed to have *injured* thee, for if he had, the anger would not be cauſleſs: but [*to pacifie him*] to regain his favour, (and thus the word is uſed in the Scripture-dialect in other places) confeſſing my raſh anger and intemperate language, and offering any way of ſatisfaction, that he may be moved to forgive me, and be reconciled to me; which till he doe, I am his *Debtor*, in his danger to attach me, as it were, to bring *me before the Judge*, and he to *deliver me to the Baily or Sergeant*, and he to *caſt me into priſon*, &c. *i.e.* This ſin of mine unretracted by Repentance will lie very heavy upon my ſcore; and without Satisfaction to the injured perſon, will not be capable of mercy or pardon from Chriſt: Which danger is ſet to enforce the duty. The ſecond part of the duty is, that

Of Reconciliation.

ἀγαπήθηθι.

that the making this our *Peace* is to be preferred before many other things, which pass for more specious works among us; as particularly before voluntary Oblations, which are here meant by the *gift brought to the Altar*, such as those of which the Law is given, *Levit.*1.2. Not that the performance of this duty is to be preferred (being a duty to my Neighbour) before Piety, or the duties of true Religion toward God; but before the observation of outward worship, sacrifices, oblations, &c. *Mercy before sacrifice*, Matth.9.13. and 12.7. And that those offerings that are brought to God with a heart full of wrath and hatred, will never be acceptable to him. Our *Prayer*, expresst 1 *Tim.*2.8. by [*lifting up of holy and clean hands*] must be *without wrath*; or else (like the *Fast*, Isai.58.4. [*Ye fast for strife and for debate*] and the *long prayers*, Isai.1. [when the *hands were full of blood*]) it will be but a *vain oblation* in Gods account, like *Cain's*, when he resolved to kill his Brother.

S. Is there any thing else you will commend to me out of these words, before we part with them?

Of the time of calling our selves to account for trespasses.

C. Yes, 1. That the time immediate before the performing of any holy duty, of Prayer, of Oblation, of Fasting, of receiving the Sacrament, &c. is the fittest and propereſt time to call our selves to account for all the trespasses and injuries we are guilty of toward God and men, [*If thou bring thy gift, and there remembrest*, Ver.23.] That, it seems, is a season of remembring. 2. That though the not having made my *peace* with those whom I have offended make me unfit for any such Christian performance, (and so require me to defer that till this be done) yet can it not give me any excuse to leave that Christian performance undone, but rather hasten my performance of the other, that I may perform this also. He that is not yet reconciled, must not carry away his *gift*, but *leave it at the Altar* Vers.24. and *go and be reconciled*, and then *come back and offer his gift*. He that is not in Charity (or the like) and so unfit to receive the Sacrament, must not think it fit or lawful for him to omit or neglect that *Receiving*, on that pretence, (or if he do, it will be a double guilt) but must hasten to recover

recover himself to such a Capacity, that he may with *clean hands* and *heart* thus come to Gods Table, whensoever he is thus called to it. 3. That a *Penitent* reconciled sinner may have as good confidence in his approaches to God, as any, [*Then come*, Verse 24.] 4. That the putting off or deferring of such businesses as these (of *Reconciliation, Satisfaction*, &c.) first, is very dangerous; and secondly, the danger of it past reversing, when it cometh upon us. And 5. that there is no way to prevent this, but in time of life and health, quickly, instantly to doe it, the next hour may possibly be too late. *Agree quickly whilst thou art in the way*, Vers. 25. 6. That the punishment that expects such sinners is endless, indeterminable: the [*till thou hast paid*] Ver. 26. is not a limitation of time, after which thou shalt come out, (any more then [*she had no children till she died*] is a mark or intimation of her having children after death) but a proposal of a sad payment which would never be finished and discharged, the paying of it would be a doing for ever.

S. *I thank you for these supernumerary Meditations. I hope they shall not be cast away upon me.*

I shall detain you no longer here, but call upon you to proceed to the next Period, which I see to begin in like manner with a Commandement of the old Law, Thou shalt not commit Adultery; *and the same Introduction to it which was to the former*, [Ye have heard that it was said by them of old time] *which, by what I before learnt of you, I conclude should be* [to them of old time] *or to the ancient Jews*, Exod. 20. 14. *I shall propose no more scruples in this matter, but onely crave your Directions for the main, what you conceive forbidden here in that old Commandment.*

Sect. VI. *Of Adultery.*

The severals forbidden under that head.

C. As in the former God by *Moses* restrained all the accursed issues of [a] one kinde of sensuality, that of *anger*; so in this place of the [b] other, this of *lust*. And naming the chief breach of this kinde, that of *Adultery*, *i.e.* lying carnally with a married woman, he forbids also all other acts of uncleanness which are not conjugall. Thus have some of the Jews themselves interpreted the word

a θυμός.
b ἐπιθυμία.

μοιχεία, πορνεία.

word which is uſed in the Decalogue, and ſo in the Scripture and good Authors, and in common uſe, *Adultery* and *Fornication* are taken promiſcuouſly to ſignifie all manner of uncleanneſs, of what kinde, or in what manner ſoever committed: Of which though ſome kindes ſeem to have been permitted the Jews, yet this Permiſſion is not to be conceived to extend any farther then the benefit of legal impunity, (not that they were lawful or without turpitude.) And that ſome other kindes of them which tended not to the multiplying of that people (as *Polygamy* did) were by their Law ſeverely puniſhed, you ſhall ſee *Deut.* 22. but more ſeverely by God himſelf, as *Num.* 25. So that under the letter of that old Commandment are contained not onely the known ſins of *adultery* and *fornication*, but all other kindes of filthineſs, mentioned *Rom.* 1. 24, 26, 27, 29. where there are four words that ſeem to contain all ſorts of it under them; [a] *Fornication*, [b] *Villany*, [c] *Immoderate deſire*, [d] *Naughtineſs*: and ſo again, 2 Cor. 12. 21. *Uncleanneſs, fornication, laſciviouſneſs*; and Gal. 5. 19. *Adultery, fornication, uncleanneſs, laſciviouſneſs*, and *idolatry*. Which laſt word in that and other places ſeems a word meant on purpoſe to contain all ſuch kinde of unclean ſins under it, becauſe they were ſo ordinary in the idolatrous myſteries of the Heathens; moſt of the rites and ſecrets of their Religion being the practice of theſe filthy ſins. So *Eph.* 4. 19. and 5. 3. In both which places, as alſo before *Rom.* 1. 29. and *Col.* 3. 5. the word there rendred [e] *Covetouſneſs* in the three latter, and *greedineſs* in the firſt, ſignifies that irregular deſire, and ſo thoſe Heatheniſh ſins which (here alſo *Col.* 3. 5.) are called [f] *Idolatry*. I would not give you any more particular account of theſe ſins, which are *not to be named*, but deſire God to fortifie you with all care and vigilance againſt them, grounded in a ſenſe and hatred and deteſtation of them, as of the greateſt reproach to your nature, grievance to the Spirit of God, defamation of Chriſtianity, (whereever they are to be found) and as ſins of ſuch a nature, that as they have had the fierceſt of Gods judgements revealed againſt them, (many

a πορνεία
b πονηρία
c πλεονεξία
d κακία.

e πλεονεξία

f See Tract of Idolatry.

(many Cities and Nations remarkably destroyed for them) so when they are once in any kinde indulged to, they are apt to break out into all baseness and vileness, and are therefore called by Saint *Peter*, *abominable idolatry*, 1 Pet. 4. 3.

S. *The good Lord of all purity, by the power of his sanctifying grace, preserve me from all such taints, to be a temple of the Holy Ghost. But what else is reducible to this Commandment of the Law?*

Reducible to it.

C. 1. All desires of these sins consented to, although they break not out into act. 2. All morose thoughts, *i. e.* delaying, dwelling or insisting on such thoughts, phansying of such unclean matters with delectation. 3. The feeding my lust with luxurious diet, inflaming wines, &c. or other such fewel and accentives of it, &c.

S. *What now hath Christ added to this old prohibition?*

Of looking on a woman to lust.

C. You have it in these words, That *whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

S. *What is the meaning of that?*

* *Adultera mens est.* — *Intus adulter erit*, Ovid.

C. That he that so *looks*, &c. First, signifies his * heart to be adulterous, though himself be not, through want of opportunity, &c. Secondly, that he shall by Christ be censurable as the adulterer under the Law.

S. *But what is the full importance of* looking on a woman to lust?

C. It is not only [*to look to that end that I may lust*] (as some are willing to interpret here, by this means making *looking* to be sinful only in order to that end, (that *lusting*) without designing of which they conceive the *looking* it self will be no fault) but either [to look so long till I lust] or else [to satisfie my lust (though not with the yielding to the corporal pollution, yet) so far as to feed my eye, to gaze, to dwell on the beauty of other women.] As in the Law the fastning the eyes on an Idol, considering the beauty of it, is, saith *Maimonides*, forbidden *Levit.* 19. 4. and not only the worship of it. I shall give it you in the language of the Fathers who have

have thus interpreted it. * *He that ſtands and looks earneſtly*; Theoph. *He that makes it a buſineſs to look earneſtly upon gallant bodies and beautiful faces, that hunts after them, and feeds his minde with theſpectacle, that nails his eyes to handſome faces*; *Saint* Chryſ. And again, *Not he that deſires that he may commit folly, but looks that he may deſire.* And again, *God hath given thee eyes, that ſeeing the creature, thou maiſt glorifie him and admire him.* And the uſe or employing them any other wayes then thus, is an abuſe. An example of this we have in the two wicked elders, *Suſan.* ver. 32. who being denied the farther enjoying of their luſts, command to *uncover her face*, that they may be *filled with her beauty.* And there is mention of the like in another Apocryphal Author, 1 *Eſdr.* 4. 19. *gape*, and even *with open mouth fix their eyes faſt on her*; and *Ecclus* 9. 5. & 8. *Gaze not on a maid*, the Greek reads it, * *look not on her*, as if thou wert a *learning her*, *leſt thou be enſnared by her complexion*, or colour, or beauty in her cheeks; for ſo I ſuppoſe the right reading imports. So again, *Ecclus*, 41, 21, 22. *gazing upon* (the Greek ſignifies [a] *contemplating*) *another mans wife*, and a *curious earneſt beholding his maid*; for ſo the word there rendred [being [b] *over buſie with her*] ſeems rather to ſignifie, and is uſed by the Fathers to expreſs the very thing we now ſpeak of: and ſo it is 1 *Tim.* 5. 13. and *Ecclus.* 42. 12. [c] *Look not earneſtly on any man for beauty.* As therefore there was an [d] *immoderation* and fault in anger ſo in looking. *If* (ſaith *Chryſoſtom*) *thou wilt look and be delighted, look upon thine own wife, and love her continually; but if thou looke ſt after other beauties, thou doſt both wrong her* (*letting thy eyes rove otherwhere*) *and thou wrongeſt her whom thou looke ſt on, meddling with her illegally: for thou toucheſt her not with thy hand, yet with thy eyes thou doeſt.* To this St. *Peter* refers, 2 *Pet.* 2. 14. *Eyes full of adultery*; there being an adulterous look as well as an adulterous embrace; the former forbidden by Chriſt as well as the latter by *Moſes*.

* ὁ βλέπων, or, as *Chryſoſtom* reads it, ὁ ἐμβλέπων γυναικί.

* μὴ κατα-μάθῃς. † ἐμπαθείας not ὀπτικῆς.

a κατάκρισις
b περιεργία
c ἐρασιτεχνεῖς ἐφθαλμιᾷς ἐπὶ γυναικὶ ἀλλοτρίᾳ, ἐφεωρᾶσατε. *Niceph. Baſil. ding.* 8. of one that was in love with her father, & durſt not let it be known, of whom he ſaith, ὅτι ψυχὴν ἐνέλαμπτόλει ἔρωτα, *ſhe bedded her love in her heart, it being very dangerous to let it out*; the very thing which is called the committing a ultery in the heart. d εἰκῆ. e ἀνδρὸς κλίνην. *Eccl.* 9. 8. [illegible] τὴν ἀνδρὸς γυναικὸς μὴ κάθιζε σὺ μόλον, *Sit not at all with a woman that hath an husband.*

S. *I had not thought this prohibition of* Christ *had been so severe, but seeing it is the opinion of the ancient Fathers, that the words are thus to be interpreted, and that the feeding of the eye, yielding to satisfie that with unlawful objects, (the beauty of any but our own wives) and the stirring up of fire within (which is apt to be kindled by that means) is here forbidden, I shall no longer doubt of it, but resolve (and with* Job *make a Covenant with my eys) that I will not behold a maid, i.e. please my self with the contemplation of her beauty; much less indulge my self the liberty of any farther degrees of this kinde, any of those dalliances that are so ordinary among men or women, and are either effects of lust already inflamed, or else provokers and inflamers of it: and the Lord give me grace to make good this resolution. But then if it be a fault thus to behold, will it not be so also in the woman that is thus beheld, (as the patient in adultery sins as well as the agent) especially if she take as great pleasure in that, and deck and set her self out to that end that she may be thus lookt on?*

C. St. *Chrysostom* answers that Question also, That it is a great fault, and a kinde of Adultery in that woman that thus not only exposes and prostitutes her self to the eyes of men, but *so dresses and sets her self out and calls to her the eyes of all men; if she strike not, wound not others, she shall yet be punished, for she hath mixt the potion, prepared the poison, though she hath not given the cup to drink; yes, and hath done that too, though none be found that will drink of it.* It seems a piece of Christian chastity there is required of women in this kind, that is not generally thought of.

S. *I shall trouble you no longer with this matter, onely I desire to know, what the two other verses in this period, of the* eye and hand offending thee, *have to doe in this place.*

Of the eye and hand offending.

C. They are the preventing of an objection, after this manner: Upon the giving of that severe prohibition, men will be apt to object, O, but it is hard not to love that which is beautiful, and not to behold what is loved. To this foreseen objection he answers before-

hand:

hand; It is hard and unpleasant indeed, but more unpleasant sure to be a frying in Hell. It were better to pluck the very eye out of the head, to cut off the hand, even that which were most useful and honourable, then to be cast into Hell. Much more when that is not required, to cut off, or pull out those members, but onely to turn away the eye from the alluring object, to keep the hand from immodest touches and dalliances: Nay, (saith *Chrysostom*) *This is a most milde and soft precept; it would have been much more hard, if he had given command to converse with, and look curiously on Women, and then to abstain from farther commissions of uncleanness with them.*

S. *But what hath the hand to doe with that busines of* looking?

C. The mention of it is by way of analogy or reduction to that former precept, and doth imply that that former prohibition of *looking* is to be extended to all other things of the like nature; all libidinous touches, &c. And whosoever abstains from the grosser act, and yet indulgeth himself such pleasures as these with any but his own wife, sins also against this Law of Christ.

Sect. VII. *Of Divorce.*

S. *Shall we now hasten to the third Law here mentioned? It is about* Divorce. *What was the state of this business under the Law?*

C. The Ten Commandments mention nothing of it, and therefore you see the proemial form is changed; not as before [*Ye have heard that it hath been said to them of old*] (the character of the Commandments) but only, [*It hath been said*] which notes that there is somewhat in *Moses*'s writings about it, though not in the Ten Commandments. And what that is, you will see, *Deut.* 24. 1, to the fifth, to this purpose, *That he that hath married a wife, and likes her not for some uncleanness which he hath found in her, he is permitted to give her a bill of divorce, and send her out of his house; and in that case she may marry again: and though her second husband doe so too, or dye, yet the former husband is not permitted to take her again for his wife.* To which that Christ referred, and not to any interpreta-

The permission under *Moses*.

tion

tion of the *Pharisees*, appeareth, *Matt.* 19. and *Mark* 10. where the *Pharisees* cite *Moses* for a testimony to authorize their opinion; and Christ denies not that, but tells them, that *for the hardnes of their heart it was given them*, and reduces them to the first institution of marriage, as that which though it brought not with it then the obligation of a command, yet shewed what was alwaies best, and most acceptable to God; which now Christ by his New Law commands distinctly, though it were not so required of the Jews before in that more imperfect state of obedience, because *of the hardnes of their hearts*, *i. e.* because they were such an unruly stubborn people, that if they should have been inhibited or restrained from putting away a wife which they liked not, they would have been likely to have killed those hated wives, that so they might have married again: (which is intimated in that speech by way of reply to Christs Law, *Matt.* 19. 10. where the very Disciples of Christ express their opinion, that *it were better never to marry at all*, then thus to be bound to a wife; and Christ answers them, not by denying such inconvenience possibly to follow, but by asserting the necessity of marriage to some men, which must make them content to bear with some inconveniences, Vers. 11.) So again, *Mark* 10. 4, 5. though that which is said by *Moses* in point of divorce be called a precept, Ver. 5. yet it is but a sufferance, Ver. 4. *i. e.* a precept of permission, or not holding them up to that high pitch of the first institution of marriage: not a commanding, or so much as advising them to put away their wives (in such other cases besides that of *fornication*) nor indeed wholly freeing the practise from some turpitude; but yet a tolerating or permitting or not forbidding them to doe so for some time, till the season of more perfect commands should come; and withall a commanding, that when a Jew (contrary to the first institution of marriage, and to that which was alwaies best) shall put away his wife, or refuse to live with her, he shall then give her a bill of divorcement in her hand, which was done in favour to the hated wife, who was free to marry ano-

Retrenched by Christ.

ther in this case. This is the brief state of this matter under the Old Testament, nothing in the whole busines precept, but only permission, or toleration of such divorces for that time of their more imperfect state, somewhat agreeable also to the peculiarity of Gods œconomy among that people; for the multiplying of whom it is certain that *polygamy*, or the having more wives then one, was allowed them by God, and practised by the holy men of that Nation, and that allowance so continued till the coming of Christ, who, it seems here, reduced all to the first institution of marriage, that the man and the wife *shall be one flesh*, Matt. 19.5. Under which (it seems by S. *Paul*, 1 *Cor.* 7. 2,3,4.) is contained and intimated the womans *having power of the husbands body*, as before the man had over the womans. This design of multiplying this people exceedingly might perhaps have some influence on the matter of divorces also, because supposing the husband to have such a vehement dislike to the wife, that he would not be brought to live conjugally with her, it would from thence follow, through the prohibition of the womans marrying more husbands (which was never permitted any, though the husband might marry more wives, and so would be the more likely to abstain from the lothed wife, when he might have others freely) it would, I say, follow from hence, That unless it were lawful for the husband to give a bill of divorce in this case, the hated wife would be kept from ever having of children by any as long as that husband lived: Whereupon it is commanded that in this case, when the husband doth thus vehemently dislike the wife, and cannot or will not bring himself to love or live conjugally with her, he *shall give her a bill of divorce*; which law is indeed particularly in favour of the unfortunate wife, and gives her power to be married to any other except to that former husband, *Deut.* 24.4. (and to the Priest, *Lev.* 21.7.) and so is thus far in order to that great end of multiplying that people, which would much be hindred, if every hated wife should be denied this liberty to marry again, and propagate by some other man; which had it not been for

that

that Law, she might not have done, but must in this case have remained childless as long as that unkinde husband lived. This, I say, makes this Law of permitting divorces, and marriages after such divorces, seem to be given by *Moses* in order to multiplying or propagation. And accordingly is that of *Mal.* 2. 16. to be rendred, *If thou hatest her, put her away*: In case of vehement dislike, dismiss her by bill of divorce, that so she may marry some other that will be more kinde to her.

S. *What doth Christ now in his new Law in this matter of divorce?*

C. He repealeth that whole Commandment *Deut.* 24. 1. and imposeth a stricter yoke on his Disciples. For coming now to give more grace then the Law brought with it to the Jews, he thinks not fit to yield so much to any considerations, particularly to the hardness of mens hearts, as to allow Christians that liberty, so contrary to the first institution of wedlock, but raiseth them higher to that pitch which, when it was not commanded, was yet most excellent, and principally approved by God and all good men, and now becomes necessary by being commanded by him. And therefore now he clearly affirms of all such divorces, that whosoever thus puts away his wife, as the Jews frequently did, causeth *her to commit adultery, and he that marrieth her committeth adultery*; and if after such divorcement he himself marry again, *he committeth adultery*, and is in that respect sadly liable, *Matth.* 19. 3. That is in brief, that the bond of wedlock now under Christ is so indissoluble, that it is not the husbands dislikes which can excuse him for *putting away his wife*, nor his giving her a *bill of divorce* which can make it lawful for her to marry any other, nor for any other to marry her, who is for all this bill still indissolubly another mans wife.

Christs Law concerning divorces.

S. *But what, is no kinde of divorce now lawful under Christ?*

C. Yes clearly, that which is here named, in *case of fornication*, i.e. If the wife prove false to the husbands bed, & take in any other man, it will then be lawful by Christs

Interdicting them in all cases, but that one of Fornication.

Law for the husband to give her a Bill of divorce, i.e. legally to ſue it out, and ſo put her away. The reaſon being becauſe of the great inconveniences and miſchiefs that ſuch falſneſs brings into the family; children of anothers body to inherit with (or perhaps before) his own, &c. Which ſort of reaſons it is, together with the dominion of the husband over the wife, that this matter of divorce (now under Chriſt) is chiefly built on, (and not only, as might be imagined, that of the conjugal contract; for that being mutual, would as wel make it lawful for the wife to put away the husband, which is no where permitted in the Old or New Teſtament) this liberty being peculiar to the husband againſt the wife, and not common to the wife againſt her husband; becauſe, I ſay, thoſe family-inconveniences do not follow the falſneſs of the husband as they do that of the wife; and becauſe the wife hath by promiſe of obedience made her ſelf a ſubject, and owned him as Lord, and ſo hath none of that authority over him (an act of which putting away ſeemeth to be) which he by being Lord hath over her.

S. *Is there no other cauſe of divorce now pleadable or juſtifiable among Chriſtians, but that in caſe of fornication?*

C. I cannot define any, becauſe Chriſt hath named no other.

S. *But methinks there is a place in St.* Paul, 1 Cor. 7. 12. *from whence I might conclude that* Chriſt *hath named ſome other. For when St.* Paul *ſaith that the brother*, i.e. *believer*, having an unbelieving, i.e. *heathen*, wife, if ſhe be willing to live with him, he muſt not put her away, *he prefaceth it in this manner*, To the reſt ſpeak I, not the Lord. *Whence I infer that in St.* Pauls *opinion* Chriſt *had not then ſaid that* unbelief *was not a lawful cauſe of* Divorce; *and conſequently I conclude that* Chriſt *had left place for ſome other cauſe beſide fornication: and therefore I ſhould gueſs that the naming of* fornication *here was not excluſive to all other cauſes, but only to thoſe that were inferior to it, (and that would make it contrary enough to what was by* Moſes *permitted,*

1 Cor. 7. 12.

to

to wit, [for every cause] *Matth. 19. 13.) and that if there should be found any other cause as great as that, it might be conceived, comprehended under that example (named) of* fornication : *and then I shall be bold to interpose my opinion, that sure, if the wife should attempt to poison or otherwise take away the life of the husband, this would be as insupportable an injury as adultery, and so as fit a cause of a divorce : that.*

C. You have proposed an objection of some difficulty. I must apply answer to it, by dividing it into parts, and making my returns severally. 1. That in that place, 1 *Cor.7.* if the words [*Speak I, not the Lord*] did belong to the words immediately following, to wit, those which you name, and if those were to be understood of *Divorce*, your Collection from thence would be reasonable. But I conceive that they belong not to the case of *Divorce*, but of *malicious desertion*, either more generally, when one will not live with the other; and then it may be truly affirmed, that Christ spake not of that particular, and that the Apostle doth strictly forbid such *desertion*: or else that they belong to the 15. verse precisely, and so to that particular case of Desertion, when the *unbeliever will not live with the believer*, the Heathen particularly with the Christian; and then S. *Paul*'s determination is, That *upon her or his departure, the believer, man or woman, shall not be in bondage*, (*i.e.* so far inslaved, or subjected, that he or she should do acts prejudicial to their *Religion*, for that end that she may continue with her husband, or he with his wife) and of this it may also truly be said, that Christ had said nothing; and so, [*This Speak I, not the Lord.*] If either of these interpretations be acknowledged, then the ground of the whole Objection is taken away. And if it be objected again, that by that liberty of S. *Paul*'s, the woman-believer, being put away by the Infidel-husband, is permitted to live continually from him, which seems contrary to Christs saying, *That he that putteth her away, except in case of fornication, causeth her to commit adultery*, (for if by that absence from him she be caused to commit Adultery, how can it be lawful for her to live

Interpreted of malicious desertion.

from him?) To this I anſwer alſo, 1. That if all this were granted, it would yet be nothing to the preſent purpoſe: for it would conclude onely againſt S. *Paul*'s judgement, that he did contrary to Chriſts in giving this liberty; not that Chriſt had ſaid this, which S. *Paul* ſaith he had not ſaid, which is the onely thing that this Objection was deſigned to prove. But then 2. that the caſe here ſpoken of by S. *Paul*, being, as was ſaid, the caſe of malicious Deſertion, differs from that other of Divorce for other cauſes beſides Fornication. 3. Though that which S. *Paul* here ſaith, be ſomewhat which Chriſt hath not ſaid before, and ſo an example of [*I, not the Lord*] yet it is not oppoſite or contrary to what Chriſt had ſaid: for though Chriſt ſay, that he that divorces (not for *Fornication*) *cauſeth his wife to commit adultery*; yet ſure his meaning is onely, that *as much as in him lies*, he cauſeth her, by putting her to ſome ill exigents, which may perhaps tempt her to harlotry, but not that he forceth her to this infallibly or irreſiſtibly; for ſure it is poſſible one who is ſo divorced may *live chaſte*, yea, and ſingle ever after. And that this is the meaning of that phraſe, [*cauſeth her to commit adultery*] you may be aſſured by this, that Chriſt mentions it onely as an aggravation of the man's fault, who by this puts her on that *hazard*, of which he is no whit leſs guilty, though ſhe reſiſt that temptation, and eſcape that danger. But then ſtill this is a diſtinct caſe from that of the infidels deſerting of his believing wife, for that being S. *Paul*'s caſe onely, was not ſpoken to by Chriſt. Thus you ſee the place to the *Corinthians* cleared: I ſhall only (by the way) adde, that v. 12. the underſtanding thoſe words [*to the reſt*] as if they were oppoſed to the [*married*] ver. 20. (as though he ſpake now to the *reſt*, *i.e.* thoſe that are unmarried) is a miſtake, cauſed either by not marking that in the prohibition of Chriſt mentioned immediately before, the exception of Adultery muſt be ſuppoſed (for that being marked, the ſenſe will run thus, *But to the reſt*, *i.e.* to thoſe married perſons to whom Chriſt ſpake not particularly, *i.e.* to the married that divorce not for Adultery, but maliciouſly deſert one the other)

other) or elſe perhaps by the ſound of the Greek word, which would then be better rendred, *for the reſt*, or [*to the reſt*] referring not to *perſons*, but *things*, [*concerning the reſt*, &c.]

Having anſwered now the firſt part of your Objection, I proceed to the ſecond, and anſwer, That there were again ſome reaſon in the inference, if firſt, S. *Paul* had thus affirmed the former, (which we have ſhewed he did not) and ſecondly, if there could be produced any cauſe ſo juſtifiable for Divorce as Fornication (in the latitude of the ſignification) or Adultery is. But of this I am perſwaded that there can none be produced, becauſe in all conſiderations none is ſo great and ſo irreparable an injury as this, none that Repentance can ſo little ſet right again, (the poſſibility of which is one great reaſon why other injuries are not thought fit by Chriſt to be matter of Divorce.) For though it be poſſible ſome other ſins may be as great or greater then Adultery, (as Idolatry, Heatheniſm, for example) yet becauſe this is not ſo contrary to and deſtructive of the Conjugal ſtate, therefore it is not thought fit by S. *Paul* to cauſe Divorce (nor, as appears, by Chriſt neither) though to cauſe damnation (which is far greater puniſhment then Divorce) it be abundantly ſufficient. As for the having attempted the life of the Husband, (which leads me to anſwer the laſt part of the Objection) I ſhall make no doubt to ſay, This is not equal to the having committed Adultery. For firſt, it appears that though it was attempted, yet it was not acted, (for if it had, that would have made a real Divorce indeed) and the attempt, 1. is not ſo puniſhable as the act; and 2. it may by Repentance be repaired again, and the reſt of the life be the more happy and comfortable with ſuch a Penitent wife; and this very poſſibility is conſiderable. And that which was the reaſon why the believing husband is adviſed not to put away the unbelieving wife, [for *he knows not whether he* may not convert and *ſave the heathen wife* by living with her] hath place here alſo. To this purpoſe I will tell you a ſtory of a Maſter and Servant, which you may accommodate to an Husband

The caſe of the wives attempting the husbands life.

Vide in the life of *Les Digueirs.*

and Wife. *Les Digueirs* (after Conſtable of *France*) had learned that his man that ſerved him in his Chamber was corrupted to kill him: Being in his Chamber with him, and none elſe, he gives him a *Sword* and *Dagger* in his hand, and takes another himſelf, then ſpeaks thus to him; You have been my Servant long, and a Gallant fellow, why would you be ſo baſe as to undertake to kill me cowardly? Here be weapons, let it be done like a man; and ſo offered to fight with him. The Servant fell at his feet, confeſſed his vile intention, begged pardon, promiſed unfeigned Reformation. His Maſter pardoneth him, continues him in place of daily truſt in his Chamber; he never hath treacherous thought againſt him after. So you ſee this crime may be repaired again, and no danger in not Divorcing. But then ſecondly, If there were danger of being killed ſtill, yet may the inconvenience of living with one who hath been falſe to the bed be beyond that. *Love is ſtrong as death, jealouſie cruel as the grave; the coals thereof are coals of fire, which hath a moſt vehement flame*, ſaith *Salomon*. And if that continual Jealouſie be thus cauſed, what a Hell is that mans life? and that is far worſe then Death, eſpecially then the mere danger of it: and beſide, if ſhe alſo have repented of her Fornication, and the husband be ſatiſfied that ſhe hath ſo, yet the diſgrace of having been ſo uſed, and perhaps the continual preſence of a baſe Brat in the family, will be yet more unſupportable then that poſſible danger of loſing a life. For you ſee how ordinary it is for men to contemn their lives, to endanger, nay, oft actually to loſe them, rather then part with Reputation, or any ſuch trifling comfort of life, on this Maxime of the natural mans, that it is better to die then live miſerably or infamouſly. And though Chriſtianity curb that gallantry of the world, yet ſtill it commands us to contemn life when it cometh in competition with Obedience to Chriſt; which here it doth, or may do, if Chriſt command (as his words affirm he doth) this not-divorcing for any kinde of cauſe but Fornication. The ſame might be ſaid in divers other things, where we are apt to interpoſe the excuſe of extreme neceſſity (*i.e.*

Not equal to that of adultery.

danger

danger of losing our lives) when through any passion or interest we are not inclined to doe what God bids us doe: Where 1. if we did thus die, it were Martyrdom, and that the greatest preferment of a Christian. 2. Seeing it is but danger, and not certain death, we may well intrust our lives in Gods hands (much more our estates, which are not so near to us) by doing what he bids us; and think them there safest, when so ventured. And so I have satisfied your scruples.

S. *Other scruples in this matter of Divorce I think I could make to you; but I hope neither you nor I, by the blessing of God, shall ever have occasion to make use of the knowledge of such niceties.*

I shall hasten you to that next Period, which contains a Prohibition so necessary to be instilled into young men, lest the sin get in fashion, and that root so deep in them, that it will not suddenly be weeded out, and that is of Swearing. *Be pleased therefore after Christs method in delivering, and yours formerly in expounding, to tell me the meaning of the old Commandment, which by the style of the Preface,* [Ye have heard that it hath been said to them of old time] *I collect to be the third of the Ten Commandments.*

Sect. VIII *Of Swearing.*

C. The first part of it, [*Thou shalt not forswear thy self,*] is clearly the third Commandment; but the latter part [*But shalt perform to the Lord thine oaths,*] is taken out of other places of the Law, to explain the meaning of the former, and to express it to be, as literally it sounds, against *Perjury*, and (under that head) particularly the non-performance of promissory oaths.

The third Commandment against Perjury.

S. *But the third Commandment is in Exodus,* [Thou shalt not take the Name of the Lord thy God in vain:] *Is that no more then* [Thou shalt not forswear thy self?]

C. No more undoubtedly in the primary intention of the phrase, if either Christ may judge, who here saith so, or if the importance of the words in the Original be observed. For to *take* or *lift up the Name of God*, is an Hebrew form or phrase signifying *to swear*; and the word [*vain*] and [*false*] is all one: as 1. the Hebrew Writers

a ἀργὸν ῥῆμα

Writers generally acknowledge, 2. that of [a *idle word*] enforceth, *Matth.* 12.36. being there applied to that not onely *vain* but *false* speech, vers. 24. [*He casts out devils by the Prince of devils:*] 3. because the very word that *Exod.* 20.7. is rendred b *vain* in the third Commandment, is used *Deut.* 5.20. in the ninth Commandment, for (and is so rendred by us) *false witness*; and so *Psal.* 24.4. *lifting up the soul unto vanity* (that phrase of *lifting up the soul* referring to that form of *swearing* by the *life*) is expresst in the next words, *sworn deceitfully*. By all which it is clear, that [*to take Gods name in vain*] is [*to forswear ones self.*] And consequently that to that sin of *Perjury* is assigned not onely a terrible portion in Gods future, slow, but sure retributions, (so great, that among the Heathens the torments of Hell were thought peculiarly to belong to *perjured* persons, and the very word which signifies c *an oath*, is by them turned into the d name of that place which avenges the sins of this life) but even the remarkable strokes of Gods hand even in this world, strange open riots and invasions, and ruines on mens estates oft-times, but more often secret strokes of his hand, and blasts of his mouth, cursing, and poisoning, and wasting the estates of those that are guilty of that sin. This is the importance of that peculiar Character set upon that sin in the close of that Commandment, [*the Lord will not hold him guiltless;*] all Gods plagues attend, and will infallibly overtake him. You will see it *Zach.* 5.4. in the Embleme of the *flying roll, that entreth into the house of the thief, and into the house of him that sweareth falsly by Gods name, and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof.* This *remaining* and *consuming* the whole house with the *timber* and *stones*, is no single curse, but that which extends to the blasting and extirpation of whole families; and the *flying roll* is an intimation of the Indiscerningleness, Swiftness, Fierceness, and Unavoidableness of this judgement. And perhaps it would be worth your while to observe this sin abroad in the world, how it is haunted by Di-

b שוא

Punishment of Perjury.

c Ὅρκος. d *Orcus*, see *Hesi. Theog.* Ὅρκον θ' ὃς πλείστον ἐπιχθονίοις ἀνθρώποις πημαίνει, ὁππότε κέν τις ἑκὼν ἐπίορκον ὀμόσσῃ.

vine vengeance, and particularly one special part of it, Sacrilege, (which is punctually the sin in *Zachary*, stealing and perjury together, and that heightned by being an invasion of God himself) a sin clearly against the first Table, (as may appear by St. *Pauls* joyning it with Idolatry, as stealing with stealing, adultery with adultery, *Rom.* 2. 22.) and reductively, if not principally, against this of perjury, of which it is a branch, First, By not paying or performing of vows, which is here said to be commanded by that Law by which Perjury was forbidden, and is broken not only by *Ananias* his detaining what he himself had vowed to God, but by purloining, or invading, or alienating whatever is by others consecrated to God: Secondly, Because the Jewish custome being to adjure men, as it is ours to impose an oath, and that adjuration forcing men to speak, and so to swear to any thing so proposed, (as appears by Christ and the High Priest, *Matt.* 26. 63, 64.) and so the answering falsly upon such an adjuration being as direct perjury as if one had voluntarily taken an oath and violated it; and moreover the consecration of Lands, Revenues, Goods movable and immovable to God, for the use of those that wait on his service, being ordinarily done * with a curse (such as that in *Zacharies* Roll, or the Psalmists Prophetick imprecations of *Judas*) on the sacrilegious invader, and that curse a mixture of an imprecation and an adjuration; the consequence is clear, That this sin is very properly reduced to this Commandment: and though in respect of many other aggravations of it it be a breach also of many other Commandments, and particularly a contemning of God, a thinking him so tame as not to revenge such violations that immediately touch his own property; yet in the main part of it it is a taking of Gods Name in vain. And then I should be too troublesome to you to shew you the fearful judgements that in this world have attended it, in many hundred illustrious examples, such as would be sufficient to mortifie the most ravenous appetite, (which alone sets the covetous vulture upon it) by assuring him that every coal thus fetcht from the altar will not

Of Sacrilege.

That sin a branch of Perjury.

* *Cum anathemate.*

not fail to burn the whole nest; that every prey thus ventured on, will curse and consume the whole heap or treasure, & undoe him that meant so to have enriched and raised himself by it. I shall leave you to make up this observation to your self.

S. *But is nothing else reducible to this old Commandment?*

C. Though Swearing simply taken be not reducible, (for, besides that the expres words of *Moses* plainly permit it, [*Thou shalt swear by his name*] *Deut.* 6. 13. & 10. 20. the * Fathers say plainly, That to swear under *Moses* was lawful;) yet idle, fooliſh, wanton, (sure prophane, blasphemous) using of Gods name may be resolved to be there forbidden by reduction.

* *Oecumenius, &c.*

S. *What then hath* Christ *superadded to the old Commandment?*

Christs interdict of all swearing,

C. A total universal prohibition of swearing it self, making that as unlawful now as perjury was before.

S. *Are no kinde of oaths lawful now to a Christian?*

in Communication.

C. That you may discern this matter clearly and distinctly, you must mark two circumstances in our Saviours speech. 1. That phrase, *vers.* 37. [but *let your communication, &c.*] from whence one universal rule you may take, That to swear in ordinary communication, or discourse, or conversation, is utterly unlawful. 2. You must apply our Saviours prohibition to the particular matter of *Moses* his Law forementioned, and that was peculiarly of promissory (not assertory) oaths; and then adding to that the importance of the word [*swear*] as it differs from adjuration, or being sworn, (taking an oath administred by those who are in authority) you have then a second rule, That all voluntary, but especially promissory, oaths, are utterly unlawful now for a Christian.

All voluntary oaths.

S. *What do you mean by* voluntary *oaths?*

C. Those that no other impellent but my self, or my own worldly gain or interest, extort from me: For of these you must resolve, that if my oath be not either for the glory of God, (as St. *Pauls* oaths, *Rom.* 1. 9. *Gal.* 1. 20, &c. which were to stand upon record to posterity, and

and to confirm the truth of God being in his Epiſtles, whereas in all the ſtory of his converſation in the *Acts*, we never finde that he did ſwear) or for the good of my Neighbour, (wherein generally I as a private man am not to be Judge, but to ſubmit to the judgement of the Magiſtrate legally calling me to teſtifie my conſcience, or to enter into ſome oath for the good and peace of the Publick) or ſome ſuch publick conſideration, but only for my own intereſt, &c. it is utterly unlawful.

S. *Why did you adde, but eſpecially* promiſſory *oaths?*

C. Becauſe thoſe are moſt clearly here forbidden, both by the aſpect theſe words have on the precedent, *Thou ſhalt perform thy oaths*; and by the precept of St. *James* in that matter, Chap. 5. 12. *Let your yea be yea, and your nay, nay, i.e.* Let your promiſes and performances be all one, (the firſt *yea* referring to the promiſe, the ſecond to performance) which he there mentions as a means to make all promiſſory oaths unneceſſary: for he that is ſo juſt in performing his word, there will be no need of his oath; and he that doth uſe oaths in that matter may be in danger to fall into lying or falſe ſpeaking, which is the meaning of thoſe words which we there render [[a] *Leſt you fall into condemnation.*]

[a] μὴ εἰς ὑπόκρισιν πίπτητε, i.e. ψευδολογίαν.

S. *What is the meaning of thoſe ſeverals that follow*, Neither by [b] Heaven, *&c. May it not be, that I muſt not ſwear by them, but only by God? or not ſwear falſely, ſo much as by them?*

[b] ὀμνύει ἐν ἱερῷ ἀΐδιον, ἀίδιον Διός. *Soph. Menalippe.*

C. No, but clearly this, that thoſe leſſer oaths taken in by ſome in civility to God, whom they would not invoke in ſmall matters, but yet would uſe this liberty of ſwearing by other inferiour things, are now utterly unlawful; a Chriſtian muſt not uſe any of thoſe. Becauſe every of theſe are creatures of God (whoſe whole Being conſiſts in reference to him) and not to be ſubjected to his luſt to be toſt and defamed by his unneceſſary oaths.

Swearing by all inferiour things now utterly unlawful.

S. *What is meant by the poſitive precept in the cloſe*, [but let your communication be yea, yea, nay, nay?] *Is it, as you expounded S.* James [Let your yea be yea, *&c.*]

i. e.

i. e. *Let your promiſes and performances be anſwerable to one another?*

Nothing allowed but Affirmations and Aſſeverations.

C. No, there is difference betwixt the phraſes. [*Let your yea be yea*] ſignifies that, (as on the other ſide, *yea* and *nay* ſignifies levity, 2 Cor. 1. 19.) But [*Let your communication be yea, yea,*] is this, in ordinary diſcourſe you may uſe an affirmation (that is, one *yea,*) and if occaſion require an aſſeveration (that is another *yea,*) and ſo again a negation, and a phraſe of ſome vehemence (as a redoubling) to confirm it (that is, *nay, nay*:) and this will ſerve as a good uſeful means to prevent the uſe of ſwearing, by aſſigning to that purpoſe ſome ſuch aſſeveration which will ſerve as well; and therefore Chriſt doth not only forbid any more then this, but in a manner direct to the uſe of this, as that which will help us to perform his precept.

S. *There is yet one thing behind, the reaſon that this is backed with, for* [whatſoever is more then this, cometh of evil:] *what is meant by that?*

* So *Joſephus l. 2. de Bel. Jud. c. 12.* of a ſpecial ſort of *Jews*, who, ſaith he, *avoided all ſwearing and counted it worſe then perjury,* ὁδὲ θεὸν κατανωμόσαι φασὶ τὸν ἀπιστούμενον ἤδη θεοῦ, *He is already condemned that is not believed without ſwearing.*

C. Either that it *cometh from the evil one, Satan,* who makes men unapt to believe without oaths, that ſo he may make the free uſe of them the more neceſſary; or *from evil, i. e.* that great kinde of evil among men, * the breaking of promiſes, from whence this cuſtom of adding oaths proceeds, becauſe they cannot be believed without them. By which is alſo intimated, that oaths are here by Chriſt forbidden, not as things in themſelves evil, but as things which are not to be uſed but in affairs of ſpecial moment, a reverence being due to them, which are therefore not to be made too cheap by us.

Sect. IX. *Of Revenge, or retaliating evil.*

S. *Be pleaſed then to advance to the next period, and the foundation of that laid as formerly in the words of the Law,* [An eye for an eye, and a tooth for a tooth:] *which I ſee again by the variation of the Preface from that which was prefixt to the commands of the Decalogue, not to be of that number; and yet is the phraſe alſo varied from that which was prefixt to that of divorce: There onely* [it hath been ſaid] *but here* [ye have heard that it hath been ſaid. *What is the reaſon of that?*

C. It

C. It signifies, that as it is leſs then a Commandment of the Law, (*i.e.* is no precept, that every one ſhould thus require an eye of him who had put out his) ſo it is more then a bare immunity from earthly puniſhment to him that ſhould ſo require, (which, I told you, was all that was allowed in that of divorce.) The truth is, this was by the Law of Nature and *Moſes* freely permitted (and no ſin then chargeable on him that did ſo) that he that had loſt any member of his body, might, by way of revenge or retaliation, legally or judicially require the like member (of him who had thus injured him) to be taken from him, *Deut.* 19. 21. though among the *Jews*, and ſo, I ſuppoſe, the *Gentiles* alſo, private men were not to doe this on their own heads, but might by legal proceſs goe to the Judges and require this due from them.

S. *What hath* Chriſt *appointed in this matter?*

C. It is ſet down in theſe words, [*But I ſay unto you,* [a] *that you reſiſt not evil.*] Where the word which we render [*evil*] ſignifies not a thing, but a perſon, the injurious man, or him that hath done the injury; and the word rendred [[b] *reſiſt*] notes not that which our Engliſh commonly ſignifies, but peculiarly to retaliate, *to return evil for evil*: by which interpretation it is directly anſwerable to what went before [*eye for eye, &c.*] and ſo is a denying to Chriſtians that liberty that before was allowed the *Jews*, that of revenge, retaliation, returning thoſe miſchiefs to others which we have received from them.

Chriſts prohibition of it.

a τοῦ πονηροῦ μὴ ἀντιστῆναι.

b Ut præpoſitio ἀντὶ non oppoſitionem ſed retributionem notet, ut in voce ἀντιδοῦναι, ἀνταποδοῦναι, & ἀντιτεῖσαι, and as in *Sophoc. Oedip.* Ἀντιλέξαι is to ſpeak back again, to be allowed *vices loquendi*, which, ſaith *Oedipus* there, is his privilege to a King; and ſo ἀντιλαχεῖν (preſently) to hear the reſpondent ſpeak. Αὐ τι σοῦ νιν ἐμέμφατ' ἀντιλαχεῖν.

S. *What plain places of Scripture be there which prohibite this, ſo that I may be induced, by the analogy of them, to believe this forbidden here?*

C. One plain place there is, which ſeems to me to be a direct interpretation of this, *Rom.* 12. 17. [*Rendring to no man evil for evil;*] ſo again, v. 19. [*Avenging not your ſelves,*] i. e. not thus [*rendring evil to evil*:] which is farther explained by the following words, [*but give*

give place unto wrath] i. e. leave it to Gods revenge, as it follows [*Vengeance is mine, I will repay it, ſaith the Lord.*]

S. *But how far doth this precept of not revenging extend? To publick Magiſtrates, or only to private perſons one toward another?*

C. To this I ſhall anſwer by theſe ſeveral degrees, 1. That it doth not interpoſe in the Magiſtrates office, ſo as to forbid him to puniſh by way of retaliation, if the Laws of the Land ſo direct him; for his office being to preſerve the Kingdom in peace, Chriſt forbids not the uſe of any lawful means to that end, nor particularly of this, but rather by the Apoſtle confirms it in his hand, by ſaying, [*He beareth not the ſword in vain*] and adding, [*He is Gods Miniſter, an avenger for wrath, to him that doth ill.*] By which is intimated that that ſword for vengeance, or puniſhment of offenders, which naturally belongs to God onely, is, as far as reſpects this life, put into the hands of the lawful Magiſtrate, with commiſſion to uſe it as the conſtitution of the Kingdom ſhall beſt direct, either by way of retaliation or otherwiſe: and what is done thus by him, is to be counted Gods vengeance executed by him; and ſo no more contrary to the prohibition of private revenge, then Gods own retributions would be; which yet are mentioned by the Apoſtle as an argument to prove the unlawfulneſs of ours, *Rom.* 12. 19. *Avenge not your ſelves, but rather give place unto wrath,* leave all puniſhment to God, *for it is written, Vengeance is mine.* By which connexion you may note by the way, that the motive why we ſhould not avenge our ſelves is (not that which ſome revengeful mindes would be beſt pleaſed with, becauſe by our patience our enemies ſhall be damned the deeper, as ſome would collect from *Rom.* 12. 20. but) becauſe the privilege of puniſhing offenders, *i. e.* of vengeance, belongs peculiarly to God, and to none but thoſe to whom, for things of this life, he is pleaſed to communicate it. Which I conceive to be the reaſon why upon this ground of vengeance belonging to God onely, ſet down in the end of *Rom.* 12. the

In Private perſons, not in Magiſtrates.

the thirteenth to the *Romans* begins with *Obedience to the higher powers, and their being ordained by God, &c.* This being thus set, it will follow, secondly, That Christs prohibition belongs onely to those who have received the injuries considered (whatsoever they are) under the notion of private sufferers: And those are forbid two things, 1. Taking into their own hands the avenging of themselves; 2. (which is the special thing in this place, the former being not by the Law permitted to the Jews themselves, though among the Heathen it was generally thought lawful to hurt them who had injured us) Desiring and thirsting, seeking and requiring revenge, (even that which the Law of man affords,) with this reflexion on themselves, for the satisfying their revengeful humor. This might Christ very reasonably prohibit, it being before not commanded, but onely permitted by *Moses*'s Law; though forbid the Magistrates thus to punish offenders he could not without destroying the Law, and giving the worst of men advantage over the best, which indeed to have done would not yet be thought reasonable for Christ, the greatest part of the world being so far from being Christians even now in times of Christianity. It is not therefore made utterly unlawful by Christ to prosecute any who hath wronged me, and bring him to legal punishment, for that the Law of man, authorised and not contradicted by Christ, may and oft doth require of me, and there is great difference between revenge and punishment; nor is it unlawful to require reparations for an injury done me, when the matter is capable of it; nor again to doe the same for the good that may accrue to my Brethren by the inflicting such exemplary punishment on offenders. But that which our Saviour interposeth is, That to require this for the satisfying of my own revengeful humor, besides or without reparation of the damage received by me, (as generally it is when I require an eye for an eye; for in that case the pulling out of his eye will contribute nothing toward the helping me to mine again) or again to require it in contemplation of the further inconvenience that may possibly befall me another time,

Nor against legal prosecutions.

if this pass unpunished, is thought fit to be interdicted us Christians, who are bound, first, by gratitude for what Christ hath done to us in pardoning of injuries, to goe and doe likewise, *i. e.* to pardon and not revenge injuries; secondly, by the Law of Faith, to vanquish such fears, and depend on Gods providence, to defend us for the future, and not to be so hasty and solicitous in using all possible means, however unlawful, for the future securing of our selves. And all this seems to be the literal importance of that phrase, *Rom.* 12. 19. [*Not avenging our selves*:] Whatever avenging is lawful, that is not which reflecteth upon our selves, and our own immoderate passions; whether that of anger, or that other of desire, a branch of which is this worldly carking or solicitous fear, that any patience of ours will bring more suffering upon us.

Of Wars. From these two thus set, it will appear, thirdly, what is to be said of wars between one Kingdome & another, which are of a middle nature between the revenge of the Magistrate upon the offender within his jurisdiction, and the revenge of one private man upon another (this being between equals, and so not of the first kinde, and yet between publick persons or bodies, and so not of the second) which consequently will be only so far lawful as they agree with the first, and unlawful, as with the second.

S. *In what respect may* war *be lawful? Or is it at all so?*

They are not absolutely unlawful. *C.* That it is not absolutely unlawful appears, 1. By the *Baptists* answer to the Souldiers, when they came to his Baptism, *Luke* 3. 14. where he forbids them not that calling as unlawful: 2. By Christs commending the *Centurions* faith, who was then a Souldier: 3. By *Pauls* using a band of Souldiers against the Treachery of the Jews: 4. By St. *Peters* baptizing of *Cornelius* without his giving over the military imployment. Now in what respect War may be lawful, will appear, if we observe the causes of it. 1. If it be for the suppressing of a sedition or rebellion at home, it is clearly lawful for the lawful Magistrate (as having the

the power of the sword,) first, to preserve the peace of the Land; and secondly, to punish and suppress the disturbers of it. In which case it is impossible any such war should be lawful on both sides; there being but one supreme power in any Kingdome, (whether that consist of one or of more persons) and to that belonging the power of the sword. which whosoever else taketh into his hand in any case, usurpeth it, and therefore ought to perish by the sword. 2. If it be betwixt one Kingdom and another, then the war may be lawful again, in case one Kingdom doth attempt the doing an eminent injury to another, which by a war may possibly be averted from those whom the Magistrates office binds him to protect. An eminent injury, I say, and that which is more hurtful then war or taking up of arms; and that again, when there is no arbitration, or other means of debating such controversies, or averting such injuries, to be had. And with these Cautions, *To hurt no peaceable man*, as near as may be; *To shed as little blood as is possible*; *Not to protract it, out of desire of revenge or gain*; *Not to use cruelty on captives, or those that yield themselves and desire quarter, on women, children, husbandmen, &c. To give over War when any reasonable terms of peace may be had*; *To take away nothing from the conquered but the power of hurting.* In these cases and with these cautions, as it is lawful to the higher Powers to use arms, so it is also to others their Subjects that have commission from them, (if they be satisfied of the justice of the cause) it being not imaginable that any Magistrate should by his own personal strength protect his Subjects, without the assistance of others with him.

S. *But is it lawful for a private man for the repelling of any the greatest injury from himself to kill another? Or if it be not, how can this War against (not our Subjects and Rebels, but) those who are out of our power, and over whom we have no jurisdiction, (and so we are but private men in respect of them) be accounted lawful, seeing it is sure more sinful to kill many then one?*

C. To the first part of your question, I answer, that a private man may not, by the Law of Christ, take away anothers life, for the saving his own goods, or the repelling any such kind of injury from himself, because life is more then goods: but if his life be attempted also, and no probable means to save it but by taking away the others life, it may then be lawful to take away his life; Christ having interposed nothing to the contrary, (where yet he that to save anothers life, or rather then take it away, should venture and lose his own, may be thought to doe better and more honorably, in imitating Christ who *laid down his life for his enemies.*) This then being granted, I say yet to the second part of your question, that the same rule cannot be extended to the making of war unlawful. 1. Because the Supreme power, who is supposed to manage the war, hath the sword put into his hand by God, (which the private man hath not) and that not only to punish Subjects, but also to protect them. 2. Because it is his duty so to doe, which he may not (without sin against them, and failing in discharge of trust) neglect: whereas the private man having power of his own goods, may recede from that natural right of his, may deny himself, to follow Christ; and for his life it self, may better thus part with it, by leaving it to Gods tuition, then the Magistrate can another mans, being entrusted by God to defend it, and by oath bound to perform that part of his duty. And for the number of those whom a war endangers to kill, (if it be objected) that will be countervailed with the number of those whom it is intended to preserve, whose peace and quiet living, if it may be gotten, is more valuable to them then life it self deprived of that.

S. Well then, supposing war to be lawful, and these two kindes of wars to be such, What other kinde of lawful wars are there? Or be there any more?

C. It will be hard to name any other; and yet I shall not peremptorily say there is no other, because some other perhaps may be found which will bear proportion to one of these.

It

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S. *What be they?*

C. 1. When one Nation fighteth with another for no other reason but because that other is not of the true Religion, this is certainly unlawful: For 1. God hath not given any Nation this jurisdiction over another; and 2. it is against the nature of Religion to be planted by violence, or consequently by the sword: and therefore much more is this unlawful for Subjects to doe against the Laws and Governours under which they are placed.

S. *But is not* Religion *the most precious thing of all? What then may we fight for if not for that?*

C. It is the most precious thing indeed, and that to be preserved by all lawful, proper, proportionable means: but then war or unlawful resistance, being of all things most improper to defend, or secure, or plant this, and it being acknowledged unlawful for *Peter* to use the sword for the defence of Christ himself; to doe it merely for Religion, must needs be very unlawful. Religion hath still been spread and propagated by suffering, and not by resisting: and indeed it being not in the power of force to constrain my soul, or change my Religion, or keep me from the profession of it, arms or resistance must needs be very improper for that purpose. For Religion.

S. *What other war is unlawful?*

C. All manner of invasive war for the inlarging of our Territories, for the revenging of an affront, for the weakning of those that we see prosperous, and consequently suspect it possible for them to invade us for the future; or in any case, unless perhaps to get some reparation for some eminent injury done to our Nation, which the Nation cannot reasonably bear, nor yet hope for any other way of reparation. For enlarging Territories.

S. *What is required to make it lawful for any private man to take arms?*

C. Commission from the Supreme power under which Commission necessary for each private man.

C. To the first part of your question, I answer, that a private man may not, by the Law of Christ, take away anothers life, for the saving his own goods, or the repelling any such kind of injury from himself, because life is more then goods: but if his life be attempted also, and no probable means to save it but by taking away the others life, it may then be lawful to take away his life; Christ having interposed nothing to the contrary, (where yet he that to save anothers life, or rather then take it away, should venture and lose his own, may be thought to doe better and more honorably, in imitating Christ who *laid down his life for his enemies.*) This then being granted, I say yet to the second part of your question, that the same rule cannot be extended to the making of war unlawful, 1. Because the Supreme power, who is supposed to manage the war, hath the sword put into his hand by God, (which the private man hath not) and that not only to punish Subjects, but also to protect them. 2. Because it is his duty so to doe, which he may not (without sin against them, and failing in discharge of trust) neglect: whereas the private man having power of his own goods, may recede from that natural right of his, may deny himself, to follow Christ; and for his life it self, may better thus part with it, by leaving it to Gods tuition, then the Magistrate can another mans, being entrusted by God to defend it, and by oath bound to perform that part of his duty. And for the number of those whom a war endangers to kill, (if it be objected) that will be countervailed with the number of those whom it is intended to preserve, whose peace and quiet living, if it may be gotten, is more valuable to them then life it self deprived of that.

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It will be easier to inform you in this matter by telling you what be the special sorts of wars that are unlawful. What Wars are unlawful.

S. *What be they?*

C. 1. When one Nation fighteth with another for no other reason but because that other is not of the true Religion, this is certainly unlawful: For 1. God hath not given any Nation this jurisdiction over another; and 2. it is against the nature of Religion to be planted by violence, or consequently by the sword: and therefore much more is this unlawful for Subjects to doe against the Laws and Governours under which they are placed.

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S. *What is required to make it lawful for any private man to take arms?* Commission necessary for each private man.

C. Commission from the Supreme power under which

he lives, and to whom he is a subject, and who hath the power of the Sword in his hand: and therefore as in obedience to such, it is possible for a private man lawfully to take arms, even when the Governours do it unlawfully, supposing that he think the cause good upon the Supreme powers undertaking it; so he that takes up arms only for hire or hope of honour, &c. under one who is not his Magistrate, may, though the cause be just for which the General fights, commit sin in fighting under him.

S. *What is there more that you think fit to teach me from this precept of not retaliating, or not avenging the injurious?*

C. It will be best given you by proceeding and observing what Christ addes on the back of this prohibition, *But whosoever shall smite thee on thy right cheek, turn to him the other also, &c.*

Christs command of bearing light injuries.

S. *What is generally observable from those additions?*

C. 1. The occasion of them, 2. The general nature of them, wherein they all agree and accord.

S. *What is the occasion of them?*

C. Christs foresight of an objection, which upon occasion of the prohibition precedent men would be apt to make, thus; If when one doth me an injury, I may not revenge it on him my self, or require a legal revenge upon him, then by this easiness he will be taught to multiply those injuries, *to smite me on the other cheek*, when he sees me take that so patiently; *to take away my cloak also*, if I am so tame as to let him carry away my coat without any payment; to make me goe a stage of two miles with him next time, if I take the first oppression so patiently. To this foreseen objection our Saviour answers, by commanding us to perform the former duty, and put this feared hazard to the venture, intimating that this is not sure to be the reward and consequent of such patience; or, to suppose the utmost, if it should be certainly so, yet we Christians must rather submit to this also then give the reins to our revenge on that consideration; we must venture

venture that conſequent with Chriſt, who hath commanded us this patience, and be armed for the worſt that can befall us in his ſervice. From whence you ſee what obligation it is that lies upon us toward the performing of thoſe acts which are accounted ſo ridiculous among men: Not that we are preſently *to turn our left cheek to him that ſtrikes us on the right, to give the cloak to him that takes the coat*, &c. but to perform the precept of non-revenge, and not to be tempted from it by any foreſeen inconvenience; yea, and ready to make that adventure, if I cannot perform that obedience without it, rather let him *take the cloak alſo*, then ſeek waies of revenge for ſuch former treſpaſſes. Which will be nothing unreaſonable, if we conſider, 1. That Chriſt can preſerve us from farther injuries, if he think good, as well without as with our aſſiſtance; and indeed that patience is oft bleſt by him to be a more proſperous means of this, then ſelf-revenge would be, it being Chriſts tried rule, *to overcome evil with good.* 2. That if we ſhould chance to ſuffer any thing by obeying him, he will be able to repair us in another world.

S. *What now is the general nature of theſe appendent precepts, wherein they all agree and accord?*

C. That they are all tolerable and ſupportable injuries, both in reſpect of what is done already, and what may be conſequent to our bearing them. For thus the loſs of the coat or cloak alſo is a moderate injury; the ſmiting on the cheek or cheeks, a very inconſiderable pain, and only valued for the contumely annext to it, which yet Chriſtians had been before, *ver.* 11. (and ſhould after by the ſufferings of Chriſt be) taught to ſupport chearfully; and the going a mile or two a very tolerable injury to the body, or invaſion on their liberty, and a very eaſie poſt (both among the Jews and the [a] Perſians, from whom the Jews had that [b] cuſtome)

a *The Perſian poſt or ſtage was a paraſange, or thirty furlongs, of which the μίλιον or mile here was but a little above a fourth part, ſome ſeven or eight furlongs at moſt,* Agathias l. 2. p. 55.

b *Twas the cuſtom of the Perſian tyrants to preſs the bodies of men (as among us teems of horſes) and force them to carry their burthens for a ſtage, i. e. a paraſange, and then to reſt (whence the ſtages were called ἀναπαυλαι) ἑτέροις ἀνθρώποις διαδεχομένοις, others ſucceeding them in turns:* See Matth. 27. 32. Mark 15. 21. Luke 23. 26.

being compared with the ordinary stages. And from thence appears, 1. The reasonableness and agreeableness of Christs commands to our strength, that he provides us such easie yokes and light burthens, even when we think he useth us most hardly: 2. the indulgence which he allows us in matters of greater concernment, where the damage or trespass is not so supportable. He there intimates a liberty to use some means to save or repair our selves (where that may be extremely useful, if not necessary, to our temporal subsistence) though not to work revenge on the enemy for what is past, by exacting any punishment on his person, by endeavouring to trouble him who hath troubled us, (which cannot bring in any profit to us.)

S. *What now is particularly observable from each of these, and* 1. *from the first?*

C. That for light injuries done to our bodies which leave no wound behinde them, nor are the disabling or weakning of our bodies, nor bring any considerable pain with them, we are not to seek any way of private, no nor so much as of legal revenge, no, though the injury were a contumely also, and the putting it up a reproach in the account of the world, and withall a possible (nay, probable) means to bring more upon me of the same making. This thus set, is my Christian duty, which I cannot omit without sin; and which for us to perform, or Christ to command, is so far from unreasonable, that the contrary, if we observe the experience of it, is much more unreasonable, the seeking of revenge ordinarily subjecting us to greater inconveniences, to more and more dangerous blows (many times) if we become our own champions, and avenge our selves, and to more considerable trouble and charge, if we seek it from the Court of Judicature.

S. *What do you in particular observe from the second?*

C. It offers me a fair occasion to tell you somewhat of that great question, concerning the lawfulness of going to Law.

S. *I shall most willingly make use of the occasion, and desire your judgment in that point.* C. Go-

C. Going to Law, I conceive, is not simply unlawful, because Christ finding [a] Courts of Judicature (for matter of Mine and Thine) in the world, did not take that power into his own hands, (*VVho made me a Judge?*) or out of those hands where he found it. In this whole Sermon of strict Precepts upon the Mount, he gives no command in (laies no restraint on) this matter any further then what is contained in these words, *He that would implead thee, and take away thy coat, let him have thy cloak also*: The utmost of which can amount no farther against going to Law then this, 1. That it is such a thing that it may be abused to the most unjust oppressions, taking away the coat from ones back; and when so used, it is sure unlawful. 2. That I must not goe to Law with any by way of [b] Retaliation, I mean, for no other cause but because he by that means hath disquieted or injured me; for the precept of [*Let him have thy coat also*] (being thus interpreted, that I must doe so, rather then goe to Law with him) cannot justly be extended toward this sense, any farther then the context will authorize the extending it, and that is only thus far, That *rather then retribute to him evil for evil, or retaliate*, ver. 38. *I must even let him take it, and not goe to Law with him, i. e.* I must thus be quiet rather then bear him any malice, or doe any thing that shall inflame me, or raise in me a desire of revenge against him: For any of these will make that unlawful to me which indeed was not so. 3. That I must not go to Law only out of a providence, that the bearing of one injury patiently may possibly or probably bring a greater upon me; but think fit to trust God with the preserving me for the future, who will be more likely to bless and reward my patience and meekness with tranquillity and prosperity in this life (according to that promise of the Psalmist, [*The meek shall possess the earth*] where the earth signifies the Land of *Canaan*, a most prosperous rich Land; which very words are repeated by Christ in this Sermon, *chap.* 5. 5. and if there the earth be the *Land of the living* onely, there will be no great loss in such an exchange) then any contrary vice

Of going to Law.

a κριτήρια

How unlawful.

b *Per modum Talionis.*

Terra viventium.

vice of contentiousnes or impatience. Or 4. that I must not goe to Law to recover a coat when I have a cloak left, *i. e.* for a small unconsiderable possession, which is not necessary to me, which I may be without, and the recovering of which will not be proportionably gainful to the charge or trouble of going to Law for it. These severals contain the utmost that I can imagine that place of Christ can be justly extended to: All which notwithstanding, these other cases still remain, which come not under that interdict in its largest extent. 1. That he that cannot by any arbitration get his own, nor yet conveniently live without it, may make use of the settled Judicature of the Land where God hath placed him, supposing that he fall not into any of the faults before specified, and possibly incident to the waging or managing of the justest action. 2. That any one being tenderly affected in conscience, so as to desire assurance that he enjoyes nothing but what is just for him to enjoy, may lawfully in matter of any doubt or controversie concerning propriety, use the Law to make that decision for him; supposing again that this be sincerely his intention, and that he resolve quietly to stand to what the Law shall so adjudge. 3. That he that by this means defends a Widow or Orphan, may very Christianly use this means. 4. That he that may thus preserve himself in a sufficiency to provide for his family, and without it probably cannot, without either craving other mens alms or expecting relief from God by extraordinary means, may use this means to doe so. 5. That he that may by this means be enabled to relieve the poor, which otherwise he could not do so liberally, and doth it sincerely in order to that end, and when he obtaines his own, evidences that sincerity by his performance, is still free from any restraint arising from that precept of Christ: whereas on the other side, he that contends for trifles, goes to Law only that he may lose nothing of his right, or not onely to get legal reparations for his losses, (whereby that which is justly taken from the other that injured him is justly restored to him which was injured, the one being as well able to bear

How lawful.

bear or ſupport this act of juſtice as the other that of injuſtice) but alſo to give ſatisfaction to his revengeful appetite, (a very carnal, importunate, devilliſh affection) to give the enemy ſome ſmart or pain, which brings in no real gain or eaſe or advantage to himſelf, ſave onely that of ſatisfying his vindicative humor, can no way be juſtifyed or excuſed in ſuch a ſuit. So alſo the ſuing of thoſe which are not able to pay me, (and by my ſuit are but made more unable) when all that I can hope for, is not reparation of my ſelf, but puniſhing of him by priſon or the like reſtraint on him, that brings in no advantage again to me; this is unlawful and unChriſtian ſtill.

S. *But is there not an objection againſt going to Law in any caſe, producible from* 1 Cor. 6?

C. It will ſuffice to anſwer, That the Apoſtles ſcope there is onely to reprehend going to Law before Heathen Tribunals, which when any men are guilty of it, muſt ſignifie either, that there is no Chriſtian among them fit to be Judge betwixt contenders; or elſe that they would rather chuſe an Heathens arbitration then that Chriſtians: either of which being very culpable, that which ariſes from one of them muſt needs be ſo, but nothing elſe upon thoſe grounds. This is agreeable to what Chriſt had before ſaid, *Matth.* 18. *That if thy brother treſpaſs againſt thee,* (do thee any ſuch injury) and will not make thee amends, thou ſhalt *tell it to the Church*; who are there ſurely ſome Tribunal of Chriſtians, who have power to make thee amends, if he will ſtand to their judgement: and if he will not, Chriſt then goes farther, *Let him be to thee as a Heathen or Publican*, i. e. I conceive in that place, not only that he is fit for Excommunication, mentioned in the next verſe, but alſo that thou haſt liberty (let him be ſo to thee, againſt whom he hath treſpaſt) to implead him in any Gentile Tribunal (becauſe he will not ſtand to the Chriſtians award) as thou wouldeſt and mayeſt a Heathen or Publican which trades among them, and who is in the interpretation of the Jewiſh Law, though a Jew, yet a kinde of Heathen, or by converſing with them equipollent to one. ἴσως σοι

S. *But*

S. *But may it not from that Chapter to the* Corinthians *be ſtill preſt, that* ver. 7. *it is ſaid,* [a] *There is utterly a fault among you, becauſe you goe to Law one with another?*

[a] ἤδη ὅλως ἥττημα, &c.

C. I anſwer, that the utmoſt that that infers is onely this, That thoſe particular [b] ſuits at Law that were then among the *Corinthians* were all unlawful, (which you will have reaſon to believe, when you finde the ſame Apoſtle telling them, *ver.* 9. that *they did injure and defraud one another*; and it is more then probable that their going to Law was uſed, as here in Chriſts Sermon it is ſuppoſed, as a means to doe ſo) but it is not concluſible from thence, that all other mens ſuits are ſo, becauſe poſſibly not of the ſame nature as theirs were. But then, ſecondly, there may be ſomewhat in the Apoſtles uſing a ſpecial word in that place, not any of thoſe more uſual [c] words which are without doubt denotations of ſin, but [d] another which ſignifies a going leſs; and ſo may perhaps onely conclude the thing which he ſpeaks of to be no more then comparatively evil, *i. e.* not ſo good as patient bearing of injuries and loſſes ought to be eſteemed, which ſeems to be enforced by the words immediately following in the end of that ſeventh verſe, *Why do you not rather ſuffer injury and defraudation?* which will infer, That patience of injuries is a greater vertue and more heroical excellence, a higher pitch of Chriſtian Philoſophy and contempt of the world, then going to Law implies, far more then that particular kind of going to Law was approved to be; but not, that going to Law is from that place made in all caſes utterly unlawful. Juſt as loſing my own life when I am aſſaulted by another (rather then I will take away his) is, as even now I ſhewed you, a high piece of imitation of Chriſt, who laid down his life for his enemies; which notwithſtanding the killing of the invader in that caſe, when I cannot otherwiſe ſave or reſcue my own life, is acknowledged to be no ſin, becauſe not forbidden by nature, or Chriſt, whoſe prohibition (not counſel nor example to the contrary) it is that makes any thing a ſin; for *where there is no Law, there is no tranſgreſſion.* This I conceive

[b] κρίνεσθε.

[c] ἁμάρτημα, παράπτωμα, &c.

[d] ἧττημα.

may

may give hints for the understanding this whole matter.

S. *I shall labor to make use of them; and, because this discourse hath a little led you out of the way, recall you into the rode again, and remember you where you left, by demanding what is to be learnt from the third particular, which Christ thought fit to superadde to the matter of retaliating.*

C. It is this, That the same rule holds for my Liberty that did for my body and estate, that every diminution of it must not enrage me either to a private or legal revenge on the invader. The sum of all is, That small supportable injuries of any kinde we Christians must bear without hurting again, or so much as prosecuting or impleading the injurious: in weightier and more considerable matters, though we may use means, first to defend our selves, secondly, to get legal reparations for our losses; yet even in those, the giving any way to revengeful desires, or desiring to give him any smart or pain, that brings no real gain or ease or advantage to us, save onely the satisfying our revengeful humor, is still utterly unlawful. Invasion of our Liberty.

S. *But what is that that follows in the close of this period*, ver. 42. [Give to him that asketh thee, and from him that would borrow of thee, turn not thou away?] *And how comes it in in this place?*

C. The substance of it is a command of universal, unlimited liberality (according to our power) to all that are in need, and a direction to one special kind of works of mercy, the lending (without all exaction of use for the Loan) to those that are in present want, and may, by such present supplies for present exigencies, be taught a way of thriving in the world, and getting out from those difficulties of fortune. In which case, the lending for a time, and after that time the requiring mine own again, may doe some men as much, perhaps more, good, by obliging them to industry and providence and fidelity, then giving to some others might have done. Liberality to all.

S. *What connexion is there betwixt this precept of liberality, and the non-revenge immediately preceding?*

C. It is this, 1. That forgiving and giving, the two special

ſpecial works of our charity toward men, ſhould alwaies goe together; one never doth ſo well as when tother is joyned with it. Revenge will blaſt our liberality; and the covetous illiberal heart will defame the moſt perfect patience. 2. That the practice of liberality will help us to think it reaſonable not to meditate Revenge, and withal demonſtrate our patience of injuries, &c. to be no puſillanimous cowardly act (becauſe I dare not reſiſt him) but only an act of obedience unto Chriſt, in doing as he hath done, both for patience and liberality, my Chriſtian charity obliging me to one as well as tother.

Sect. X. *Of loving Enemies.*

S. *What now is the ground-work of the next period?*

C. The repetition of the Old Law of *Loving Neighbours, and hating Enemies.*

S. *Is there any ſuch thing in the law of* Moſes, *or* Nature, *that we ſhould hate our Enemies, and love none but Neighbours?*

C. I ſhall tell you as clearly as I can, what both thoſe Laws have done in this matter.

S. *What hath the Law of* Moſes *done?*

The Moſaical Law concerning it.

C. For the loving of the Neighbour, *i. e.* the Fellow-Jew, it hath commanded to *love him as thy ſelf*, Lev. 19. 18. and not to avenge or bear any grudge againſt him; from which, though it were no excluſion of the like to men of other Countries, yet it is very true that the Jews took occaſion of advantage to deny all kindneſs and exerciſe of offices of common humanity to all others, unleſs they became Proſelytes to them. Now this they did without any authority of their Law, which therefore Chriſt, by the Parable of the good Samaritan, ſhews to belong to the loving of (and ſhewing mercy to) others beſide their own countrymen, and extendeth the meaning of the word [*Neighbour*] to all thoſe who are of the ſame common ſtock with us, and are men as well as our ſelves: though the truth is, God by preſcribing the Jew peculiar meats, and forbidding others that were familiarly uſed by the Nations, did conſequently interdict them any ſpecial familiarity of converſe with the Nations, by way of caution, leſt they ſhould

ſhould be corrupted by them (who were at that time ſo extremely idolatrous and filthy in their practices;) which rule conſequently was to be accounted temporary, and to laſt no longer then the reaſon of it. But then, for the *hating of enemies*, it is not to be thought that there was any ſuch precept given them, of hating either all but their own country-men, or even all their very enemies. Thus much onely toward it we finde in the Law, that though the Jews were commanded to do courteſies to their enemies of their own country, to *bring back an enemies Ox going aſtray, and to help up his Aſs lying under a burthen*, Exod. 23. 4, 5. Deut. 22. 1, &c. yet they are forbid to enter any friendſhip, affinity, league with the ſeven Nations, *Hittites*, *Amorites*, &c. or to ſhew any mercy to them, but commanded to *deſtroy them utterly*, Deut. 7. 16. and 20. 16, 17. and accordingly it was practiſed *Joſh.* 10. 40. and the ſame, in ſome proportion, with other enemy-cities, *Deut.* 20 13. *Thou ſhalt not ſmite all the male with the edge of the ſword*; but this with ſome limitations, they were to offer them conditions of peace, and to permit them to redeem their lives, if they deſired it, by ſervitude, *ver.* 10, 11. The ground of this difference between the ſeven Nations and other enemies of the Iſraelites, is viſibly the nearneſs of the former, and the danger of the Iſraelites being corrupted by them: and ſo 1. this extreme ſeverity was not commanded toward enemies indefinitely, but onely toward the ſeven Nations, leſt, if any of them were preſerved, they ſhould ſeduce them to their abominable filthineſſes, *ver.* 18. whereas the proceeding was not ſo ſevere againſt other enemy-cities farther off, from whom there was not the like danger; and 2. it doth not appear that this belonged to any but of that age, in conſideration of the danger of ſeduction to their ſins; for *Solomon* doth not ſo, but onely *levies a tribute of bond-ſervice* upon them, 1 *Kings* 9. 20, 21. After the ſame manner were they to deal with the *Amalekites*, *to have war with them for ever*, *Exod.* 17. 16. *Deut.* 25. 19. and with ſome difference with the *Moabites* and *Ammonites*. In all which nothing can be obſerved

ſerved contrary to the law of Nature or humanity; for the ſame power that the Magiſtrates on earth have over malefactors, the ſame ſure muſt be yielded God over Nations and Governours of them, to put them to death by what means he pleaſe. This execution he was pleaſed to commit to the people of the Jews after a long time of patience, when thoſe Nations *had filled up the meaſure of their Rebellion*, Levit. 18. 24, 25. So that this [of *hating enemies*] cannot be accounted of as any common general command, (for it held not generally againſt any but theſe forenamed Nations) but as a ſpecial, particular ſentence of Gods, to be at that time executed on them. And although, the truth is, the Jews did generally reſolve it lawful to kill or ſpoil any that were ſtrangers from the Religion of the true God; yet by the limiting of Gods command for ſuch execution to theſe forenamed, and that with this reaſon, becauſe they had *filled up the meaſure of their iniquities*, (which when it is, none but God can judge of) it is evident that this was an error in the Jews, and that the rather, becauſe at this time when Chriſt ſpake, they were ſubject to the *Romans*, and had no power of the ſword in their hands; in which caſe thoſe former commands of war with *Amalek*, (much more with other idolatrous Nations, againſt whom it was not appointed) became utterly out-dated, and the Law of Nature was to prevail, which commends love and charity to all men.

The Law of Nature.

S. *You promiſed alſo to ſhew me what the law of* Nature *had done in this matter. I pray, what is it?*

C. We have no better way now to judge of that, then by the writings and ſayings of the wiſeſt natural men; the ſumme of which is this, [a] That all men are to be loved and obliged by us; no man to be hurt or diſobliged, but he who hath firſt injured us: in which caſe the great [b] Philoſopher thinks it as [c] reprovable a thing to *love an enemy*, as to *hate a friend*. But withall, the mo-

a *Nemini nocere niſi prius laceſſitum injuriâ.* Cic. Offic.

b Ariſt. Top. l. 2.

c Ὅπως ὑβρίζειν τοὺ φιλοῦντας χρεών, Æſchyl. Pr.

ἐ, Ῥᾴοχεν ὃ κακῶς ἐχθρὸν ὧδ' ἐχθρὸν εἶδέν εἶδές. Ib. ἐ, Παθὼν κακῶς κακῶσαι ἀντηνεῖτόν, Εὐρ. ὃστις δίκῃ. ἐ, Οὔτι πώτ' ἐχθρὸς, οὐδ' ὅταν δύνῃ, φίλος, Soph. in Antig. Πάσιγὼ κακὸς ὰς τὶ φαυλὸν φύσιν, Ὅστις παῖδων μὴν ἀντίσχων Ἐυσεβεῖν, εἶτ' ἀν ὄνῃ ἠιτεῖσθαι κακὸς, Soph. in Oedip. ---- ὅτις ὃ πολεμίους ἐφίεται κακῶς Θίλῃ τις, ὡδεὶς ἰμπεδὸν κεῖται νόμος, Eurip. Ion. And again, Οὐ χρὴ μὲ τὸν κτάνοντας ἀντακτανεῖν; so

So another, Μισεῖν μέσει, καὶ ἐλλιπὲς ναυτεῖνει. And *Thucyd. l.* 1. *p.* 77. Ἀγαθὸν ὃ ἀδικεῖσθαι πολεμεῖν. And *Homer.* Ἀεὶκὲς γὰρ τὸ δὲ γ' ὀΐζύ, it is a reproachful thing not to revenge injuries. *Odyss. l.* 24. And *Hesiod. l.* 1. Τὸν ἐλέγχιστον ἔτι δαίτα καλεῖν, τὸν δ' ἐγθρὸν ἐάσαι. So *Aristotle de Mor. ad Nicom. l.* 5. Δοκεῖ γὰρ τὸ ἀντιπάσχειν, κατὰ νόμον, καὶ ὁρισμένως τὸ δίκαιον εἶναι ἀμυντικὸς. τὸ δὲ ἀνταπολαμβάνειν ἀνθρωπικὸν ἀνθρωπίνης. And *Rhetor. l.* 1 *c.* 9. Δίκαιον δὲ ἡγοῦνται τὸ τοῖς εὖ ἐιθηκόσι τιμωρεῖσθαι μᾶλλον, καὶ μὴ κατάγειν τοὺς γὰρ ἀντιποιεῖσθαι δίκαιον, τὸ δὲ δίκαιον καλεῖν, ἀνδρεῖόν τῶν ἐστὶν ἔργων. So *Seneca* 11. *Ep.* 82. *Hoc justitiæ convenit: suum cuique tribuere, beneficio gratiam, injuriæ talionem, aut certè malam gratiam.* So *Cicero, inter ea quæ ad jus naturæ pertinent ponit vindicationem, de Invent.* 2. *Et ad Atticum, Odi hominem & odero, utinam ulcisci possem. Et in Antonium, Sit ulciscar facinora singula, quemadmodum à quibusque sim provocatus.*

derateſt, and wiſeſt, and moſt elevated minds, though they would not command or oblige all men to love enemies, do yet commend it as moſt honorable ſo to doe, & give many excellent reaſons for it, and conclude, That the *wiſe and good man hath no enemy*. So that from all this, the ſhort is, That the Jews taking ſome advantage from thoſe forementioned commands of *Moſes*, and miſtaking them, did think it lawful to hate others of different Religions, *i.e.* all other Nations, (and the ſame may be obſerved of the Grecians toward the reſt of the world under the title of Barbarians:) but in this did they both againſt the Law of *Moſes*, as hath been ſhewed, and againſt the Law of Nature, by which hating or hurting is avowed only in caſe of injuries done, and even then alſo the contrary commended: and ſo that which Chriſt hath here to doe, is partly to recal and reform the Jews to the Law of Nature, and to command that which that Law commended; partly to advance and ſet it higher then the Law of the Jews had required of them before.

S. *What then is now the Law of* Chriſt *in this matter?*

C. It is ſet down Verſ. 44. *But I ſay unto you, Love your Enemies, &c.* to the end of this Chapter. The ſumme of which is, That other mens faults or ſins againſt us, nay, againſt God himſelf (for the Jews enemies, the people of the ſeven Nations, *Amorites*, &c. being moſt deteſtable ſinners before God, are here referred to in this word *Enemies*) give not us any diſpenſation for the non-payment of that great debt of our nature, *love to all our kinde*. It is true indeed, the paſſions and affections that our nature is ſubject to do incline us [to re-

The Law of Chriſt.

venge against our enemies; or if we can conquer that, yet we cannot chuse but make a distinction between friends and foes, and at least have a great coldness and indifference to those who have deserved so ill at our hands. But Christ is come to mortifie those affections of rage and revenge; and to lead us (higher then nature would bring us) to affections, and words, and actions of kindness and benignity to those that have expresst the contrary of every of these toward us.

S. *But is it not abundantly sufficient, if my affections and behaviour toward mine enemy be not like his to me, unkinde, retaliating of injuries, &c? Is there any more required of me?*

C. Yes undoubtedly of a Christian; who is to transcribe that copy that Christs own dealing with us when we were enemies did set us. I must not onely negatively, not hate, or curse, or pursue with injuries; but positively love, and bless, and doe good, and pray for my greatest enemy.

Of loving. S. *What is meant by* loving him?

C. That denotes the affection of charity and kindeness and benignity toward him: 1. Wishing him all the good in the world, but that especially which he most wanteth, the good of his Soul, conviction of sin, reformation, &c. 2. Pitying and compassionating him, and that the more for being mine enemy, because that implies a sin in him, which is of all things the most proper matter of compassion; 3. Being cordially affected toward him.

* blessing, εὐλογία. S. *What is meant by* blessing him?

C. The word in * Greek, and the opposition to cursing, (*i. e.* evil or bitter speaking) noteth kindness and friendliness of language, giving them all friendly and courteous words, who have nothing but railing and evil speaking for us; commending in them whatever is capable of our praises, though they doe nothing but defame and backbite us.

doing good to. S. *What is meat by* doing good to them?

C. All outward real effects and actions of charity: Such are alms, if they be in want; feeding, giving to drink,

drink, clothing them, when they are hungry, thirsty, naked; comfort, if in any distress; counsel, if in any difficulty; rescuing their goods, &c. if we see them in danger; admonishing them in a friendly manner, and such as may be most likely to prevail with them, when we see them falling into any sin; reproving and correcting fatherly, when we see them faln: In a word, contributing our utmost to the good of their bodies, estates, families, reputations, but especially their souls; and all this without any tincture of revenge or rage mixing with it.

S. *What is meant by* praying for them?

praying for enemies.

C. Desiring of God for them whatsoever they want: 1. Grace for amendment of life; 2. Pardon of sin, with an expression of my free pardoning them; 3. All other blessings temporal and spiritual which they stand in need of. And because the practice of this is such a stranger to the world, I shall (at once to prove and exemplifie this duty) set you a copy of it, a very ancient form transcribed from St. *Basil*, one of the holiest Champions of the Church of Christ, which from him you may not fear to use or imitate.

A Prayer of St. *Basil*'s translated out of a Greek Manuscript in the University Library of OXFORD.

O *Long-suffering and eternal King, that for the condemnation that came by the Tree, wert lifted up on the Tree, (and taken from this Earth by that shameful death) and hast shewed forth thy self to all that chuse to follow thy steps a patern and copy of long-sufferance and patience, that offeredst up thy intercession to thy coeternal Father, for those very sigh-*

Ἀνεξίκακε βασιλεῦ καὶ ἀΐδιε, ὁ διὰ τὸ ἐπὶ ξύλου κατάκειναι ἐπὶ ξύλου ἀρθεὶς, καὶ τοῖς ἀκολουθεῖν σε τοῖς ἐχθὲς αἱρεμένοις μακροθυμίας σαυτὸν ὑπόδειγμα ἐξαχόμενος, ὃς ὑπὲρ τῶν σωφρόντων σε δεομένων ἔντευξιν προσήγαγες τῷ συναϊδίῳ γεννήτορι· αὐτὸς, φιλάνθρωπε κύριε, καὶ εἰς δι'

ters against God which crucified thee: Do thou, O Lord, thou the same lover of mankinde, afford thy mercy and pardon to all that are enemies to us, which either by treachery, or reproach, or contumely, or envy, or by any other means, through the treachery or calumny of the Devil, that lover of hatred, have exprest their malice or madness against us: Change their counsels from that mischievous, to a sweet Christian temper of gentleness; infuse into their hearts sincere unfeigned love; binde them fast to us in the inviolable bands of Spiritual friendship; and by what means thou knowest most fit, make them partakers of thy pure life. As for those that love us, or for thy holy Names sake do administer to our bodily necessities, repay them with the riches and abundance of thy gifts, and vouchsafe them the lot and portion of faithful and wise Stewards; and for those that out of good affection have remembred our infirmities, or have prayed for us, reward them with thy plenteous grace. To those that have commanded us miserable unworthy Creatures to pray for them, grant those things that be profitable for them, and yield them those requests of theirs which tend to their salvation, and send them from thy holy place thy rich mercies and bowels of compassion. And, O thou Father of Compassions, pity all those that trust in thee, draw all to the Divine

ἀπεχθείας ἐσμὲν, ἢ ἐπιβουλεύουσιν, ἢ λοιδορουμένοις, ἢ ἐπηρεάζουσιν, ἢ βασκαίνουσιν, ἢ καθ' οἷον δή τινα τρόπον ἐξ ἐπιβουλῆς καὶ ἐπηρείας τοῦ φιλαπεχθήμονος δαίμονος μισοῦσι καὶ ἀποστρεφομένοις, συγχώρησον τὸ τῆς εἰς ἡμᾶς παροινίας πλημμέλημα· μετάβαλε τὰς γνώμας αὐτῶν ἐκ κακοηθείας εἰς ἐπιείκειαν· ἔμβαλε τῶν καρδίας αὐτῶν ἄδολον ἀγάπην καὶ ἀνυπόκριτον· σύνδησον ἡμῖν αὐτοὺς ἐν ἀῤῥήκτοις δεσμοῖς εὐνοίας πνευματικῆς· καὶ τῆς ἀκηράτου σου ζωῆς, οἷς οἶδας λόγοις, κοινωνοὺς ἀποτέλεσον. τοὺς δὲ ἀγαπῶντας ἡμᾶς, ἢ καὶ εἰς τὰς σωματικὰς χρείας διὰ τὸ σὸν διακονοῦντας ἅγιον ὄνομα, τῶν πλουσίαις σου δωρεαῖς ἀντάμειψαι, καὶ τῆς λήξεως τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἀξίωσον· καὶ τοῖς τῆς ἀσθενείας ἡμῶν ἐν ἀγαθῇ διαθέσει μεμνημένοις, ἢ καὶ ὑπερευχομένοις, δαψιλῆ τὴν χάριν σου ἐπιβράβευσον. τοῖς ἐντειλαμένοις τῇ ἡμετέρᾳ ταλαιπώρῳ ἀναξιότητι ὑπὲρ αὐτῶν εὔχεσθαι, τὰ ὠφέλιμα χάρισαι, καὶ τὰ πρὸς σωτηρίαν αἰτήματα παράσχε, καὶ πλούσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμοὺς αὐτοῖς ἐξαπόστειλον. πάντας, εὔσπλαγχνε, τοὺς ἐπὶ σοὶ πεποιθότας ἐλέησον, πάντας

love

love of thee: be thou president in all things, and assistant to all, together with us thy sinful and unprofitable Servants, and make us all Heirs of thy Kingdom; for to thee it belongs to shew mercy, and to save us, O our God, for thine is the power for ever, Amen.

εἰς τὴν θείαν σου ἀγάπην ἕλκυσον· πρόστηθι πάντων, καὶ ἀντιλαβοῦ, σὺν ἡμῖν τοῖς ἁμαρτωλοῖς καὶ ἀχρείοις δούλοις σου, καὶ τῆς σῆς βασιλείας κληρονόμους ἀπέργασαι. σὸν γάρ ἐστι τὸ ἐλεεῖν καὶ σώζειν ἡμᾶς, ὁ Θεὸς ἡμῶν, ὅτι σοῦ ἐστι τὸ κράτος εἰς τοὺς αἰῶνας, Ἀμήν.

S. *This is a duty of some difficulty: what help can you direct me to, to facilitate the performance of it?*

C. Many considerations there are which will tend to that end. Three there are here named.

S. *What be they?*

C. The first is the example of God, who sheweth mercy to sinners, who are his enemies; and in the outward dispensation of temporal blessings, giveth as liberal a portion many times to the wicked, unthankful provokers, as to his good servants; and for the common advantages of life, *Sun* and *Rain*, dispenseth them generally in an equality to all. And then for us to doe the like is a God-like thing, the greatest dignity that our nature is capable of. Considerations to facilitate this duty. The first.

S. *What is the* second *help?*

C. The consideration of the Reward which God hath decreed for such who doe this, and that proportioned to their actions; *viz.* Retribution of good for evil, of mercy and happiness, though we are sinners and enemies. Whosoever doth but think of that, how much the joyes of Heaven for eternity are beyond the pleasure of a little revenge for the present, will never think fit to make such an unequal exchange, to lose so rich a reward for so poor a pleasure. The second.

S. *What is the* third *help?*

C. The consideration of what is done by all others, the vilest and wickedest men in the world. For such were the Publicans accounted, and yet they could think themselves obliged to love their friends, and satisfie that obligation; they could use Civilities and courteous Compella- The third.

pellations and Salutations to their Neighbors, &c. And if we, who are bound to exceed the Scribes and Pharisees, the strictest Sect among the Jews, shall be but in the same rank with Publicans, (who are other-where put with Heathens and Harlots and Sinners) the vilest and most abominable of all men, this will sure be a great reproach to us Christians.

S. *What other Motives can you adde in this matter, why I should* love my enemies?

Five Motives more. C. 1. That by this means I shall conquer my self, my unruly passions, which is a most glorious heroical piece of Victory. 2. That by this I shall preserve my self in a great calmness and quiet of minde; which thoughts of revenge wholly deprive me of. 3. That this is of all others the most probable way of overcoming my enemie; Revenge being a means of exasperating and enflaming him, Charity of melting him. Which if I do, I first get a Friend for an enemy; and secondly, have the honor and claim to the reward due to them *that convert sinners from the error of their ways*. 4. That this is a way of excelling all other men in the world, none but Christians thinking themselves obliged to doe this. 5. That this is the special way of Christian Perfection, and is so called in the close of this Chapter, *Be ye perfect, as your Father which is in Heaven is perfect*. In stead of which S *Luke* reads, *6.36. Be ye mercifull*, &c. noting this Mercy or Alms or Benignity to Enemies to be the highest degree of Christian Perfection.

S. *I beseech God by his renewing quickning Spirit to mortifie the contrary sin, and work this truly Christian grace in my heart. You have past through the fifth Chapter, and so* Christs *Reformations of and Additions to the old Commandments: I will not question* why Christ *reformed or improved no more of them, it is sufficient to me that he hath not; which being an act of his Wisdom, it is not for man to question, but acquiesce in.*

C. You judge aright; yet do I conceive that three other Commandments of the second Table Christ hath also improved in this Sermon. The eighth, that against *Stealing*, he hath improved into *doing unto others all*

thing

things which we desire should be done by them to us, Chap. 7. 12. The ninth, that of not *bearing false witness*, he hath improved into *not judging*, Chap. 7. 1. The last, of *not coveting*, into *taking no thought*, Chap. 6. 25. &c. And for those three you may have patience till you come to those places, and then you shall have them explained to you.

Sect. XI. *Of the fifth Commandment.*

As for the fifth (which is the onely one of the second Table which will then be left out) there may be particular reason for it, because that *honor* of *Father and Mother*, obedience to Superiors, Magistrates, &c. was by the Jewish Law advanced so high, even to the prohibiting of thoughts of evil against such (which, say the Jews, is the onely case wherein thoughts are prohibited) that there was no need, or almost possibility, of setting it higher in respect of the degree. And for any thing else in that matter, it will be worth your marking, that Christ meddled not with it. Though he were as God, the *King of all Kings*, and might have changed or disposed of their Dominions as he pleased; yet he was not pleased to make any alteration, but to continue and settle all in that course wherein it had formerly been placed by God himself, living in subjection to the known Laws, *paying tribute to Cæsar*, and not so much as accepting the judicial cognizance of an offence when he was put upon it: so that what he added to *Moses* in this matter, was onely greater reverence and awe to the Father, or Magistrate, or Civil power, not any retrenching of his former rights. In which he was so extremely careful, and tender above ordinary, that whereas *Moses* among the Egyptians, when he was but a private man, did take upon him to exercise an act of judicature on the Egyptian which wronged the Israelite, *Exod.* 2. 12. Christ would never doe any such thing, but left the *woman taken in adultery*, and all other offenders, to the ordinary legal course, and would not upon any importunity usurp or take upon him any thing in that matter. By which, if you please, you may discern how far from the practice and Gospel of Christ are those Doctrines of ambitious men, which have made Christian Religion a ground or

Christ meddles not with Dominion among men.

excuse of moving and disquieting of States, and shaking, if not dissolving, of Kingdoms.

S. *What Doctrines are those?*

C. I had rather you should be ignorant of them; yet those which are so famous, that you will hardly escape the knowing of them, I shall mention to you, that you may be carefull to avoid them. 1. That of some adorers of the Papacy, *viz.* That the pretended Vicar of Christ, as Successor of S. *Peter*, hath two Swords given him by Christ, the Spiritual, and the Temporal; and that by that means he hath power to dispose of all the Kingdoms of the World, and in case of Heresie, to excommunicate Princes, and absolve all Subjects from their bands of Allegeance to them. A thing so ridiculous to be affirmed of the Pope as Christs Vicar, (if it were supposed that he were so, beyond all other Bishops, when, as I have already shewed you, Christ himself absolutely disclaimed all such power, and, beside that he gave no *Sword*, but onely *Keyes*, to *Peter*, most sharply reprehended him for using the *Sword*, though against the apprehenders of Christ himself) that more considerate Papists discerning this, and yet unwilling to devest the Pope of that so long usurped power, have found it necessary to pretend another Tenure for him; and therefore style the Pope not the Vicar of Christ (for that would give him no power so much as of a Civil Judge) but the * *Vicar of God*, whom he hath set up to be his *Vicegerent* over all the World: a doctrine too senseless to need, and not so much avowed as to expect, a confutation. Of which whole matter it is enough to observe, that it is set as a Character of Christs greatest enemy, Antichrist himself, that he shall *exalt himself above all that is called God, i. e.* (as it is ordinarily interpreted) above all the Kings of the Earth. All that will be usefull for you to learn, is the unchristianness of those actions in Subjects which are built on such Antichristian principles as these, such as are Rebellion, Treason, Sedition, attempting the commotion of States, on colour of Religion, or on any other title or priviledge from Christ (or any Vicar or Officer of his) to doe so; defaming, *speaking*

Doctrines of Sedition.

The Popes two Swords.

* *Vice-deum. Papam vicarium immortalis Dei.* Nederiens Zamorensis in spec. hum. vitæ, l. 2. c. 1.

evil

evil of Dignities, &c. A second *Doctrine* of this nature is that which some speculators and nice wits have pitcht on, by mistaking of some Scriptures, and not foreseeing the dangerous consequents of it, *viz.* That all * *Dominion* (whether of any private man over his own Possessions, or of a King over his Subjects) *is founded in Grace, i. e.* That no man hath right to rule others, or even to possess any part of his own inheritance, but he who is in the *favour of God*, a *gracious spiritual person*. A *Doctrine* absolutely destructive to all Government and to all Community; every man that thinks himself godly, (as when so much advantage is to be made of it, every ill man will either think, or, which is all one in effect, pretend himself to be) having by this *Doctrine* authority to rebel against any, to despoil any, whose power or wealth is an eye-sore to him, there being no other Judge on Earth, but his own censorious, or mutinous, or covetous humor, to pronounce infallibly of any man whether he be a *Childe of God*, or no. As for the falsnes of it, it were sufficient to say from Christ, That *God sends* his *rain on the unjust as well as the just*; and therefore the latter of them hath not the Inclosure of the good things of this world, whether *riches* or *power*: Or secondly, That we are forbidden to *judge before the time*; and therefore if it were granted that none but the just hath that title, yet were there no way of defining who is just in this life, nor consequently of disseizing the wicked of his inheritance: And thirdly, That he that is not now within that Covenant of Grace, may be within it to morrow; and therefore that that Doctrine would bring in all uncertainty and confusion. But I conceive there is a Chapter in the New Testament that is most of it set on purpose against this Doctrine, as against a branch of the Heresie of those that then called themselves Gnosticks; it is 1 *Tim. 6.* And if you please, because it is not readily understood, I will give you a *Paraphrase* of it, for the former part of it, which most specially concerns this purpose. 1 *Tim. 6. 1. Those Christians which are servants under yeke*, (*i. e.* Bondslaves to Heathens) must perform all that service and obedience

* Dominion founded in Grace. *Dominium fundatum in Gratia.*

1 Tim. 6. 1, &c

to

to them which belongs to them by the Laws of servants among the Heathens, that the Profession and Doctrine of the Gospel or Christianity be not *evil spoken of* by those Heathens, as it will be, if they see men prove the worse servants for being Christians.

Vers. 2. And those Christians again that have Christians for their Masters, must not despise them, or detract any part of that obedience which is due to them, upon pretence, That by being Christians they are become their equals or brethren: but let them rather consider that their Christianity obliges them to perform most diligent service to them, because the Faith & Love that constitutes men Christians, consists in [a] helping and assisting one another to doe good, which is all wherein their service consists. And that this be the practice of all servants, do thou, who art to instruct them, take care by thy Doctrine and Exhortation.

So ἀντιλαμβάνομαι & ὑπηρεσία signifies: ἀντιλαμβάνω: is not to take (that is συλλαμβάνεσθαι) but to take up at the other end, (as in carrying a flasket) and so to help bear the burthen, or (as ἀνὰ signifies πρὸ) to take up, and bear any weight in another's stead, i.e. to help or assist, and particularly to take care of, as *1 Tim. 3. 5.* ἀντιλήψεται ἐκκλησίας, that *take care of the truth*: and ὑπηρεσία is in an active not passive sense, as *Acts 20. 9.* (the onely place besides where it is used) it signifies *doing good*, not *receiving* it.

3. And for those Gnosticks (mentioned Vers. 20. with the same character there set upon them as here) which teach Libertinisin in stead of the Doctrine of Christianity and Piety;

4. This you may observe and mark of them, that they are puft up with an opinion of [b] knowledge (whence they take their name) whereas indeed they know nothing, and study nothing but [c] disputings, and verbal controversies, which have no matter of substance in them: and this studying is a kinde of [d] disease in them, or distemper, at least an effect of it, and all that comes of it is *envy, strife, railings, evil surmisings.*

5. Odde kinde of [e] discourses of men that have their mindes perverted, and have [f] lost the truth, and have taken up an opinion (which caused the Apostles speaking of them at that time) that the [g] Christian Religion is a gainful trade, a means of helping one to secular advantages

[a] So ἀντιλαμβάνομαι & ὑπηρεσία signifie. ἀντιλήψεται.

[b] γνῶσις.

[c] So ζητήσεις & συζητήσεις signifie. ἀπὸ τούτων.

[d] ὑγιαίνουσι, a discourse, περιττολογίαι, a discourse out of the way.

[e] So διεφθαρμένοι signifies.

[f] ἀληθείας.

[g] εὐσέβεια.

vantages (as that a Servant shall be made free by that means, &c. which occasioned this discourse.) *From such teachers and doers as these do thou separate thy self*, express thy dislike of them by some means, exercise some part of Ecclesiastical [a] censure, by way of discipline upon them.

a So ἀφίστασο note h.

6. As for that opinion of theirs, That the Gospel or Christianity is a gainful calling, though it be not true in that sense wherein they use (or whereto they apply) it; yet in this other sense it is most Orthodox, That *Christianity with a competency is all the wealth in the world.*

7. For it teacheth us this, That *having brought no treasure with us into the world, it is certain that we shall carry none out*: and therefore,

8. If for the time that we live here, we have enough for the necessaries of life, *food and raiment*, (as any man that useth those means that Christianity directs to shall never fail of them) we shall in this be [b] sufficiently provided for.

b That is the meaning of ἀρκεσθησόμεθα τούτοις, in these we shall have enough, or with these we shall be satisfied; not as we render, [Let us therewith be content] for it is in the future tense, and the Indicative, not the Subjunctive Mood, and, ἀρκεῖσθαι is properly *to have enough*, and so αὐτάρκεια, V. 6. *having enough of his own*, without inordinate means to get it. So the Syriack renders it [*wherefore meat and cloathing are sufficient for us*] ספקא from ספק or שפק both in sense and sound *sufficio*, differing from the Latine word only in the Latine termination.

9. But they that will not thus be satisfied, but will be rich lay up treasures in this world, (and so for power and authority) and make Religion a means to procure them, they do by this ingulf themselves into all the dangers and temptations in the world.

This place you see is directly confronted against that doctrine: and if you will consult 1 *Cor.* 7. 20. and explain those words, [*Let every man in that calling whereunto he is called, therein abide*] as the context will enforce; you will finde this to be the result of them, not that it is unlawful for a Christian to improve his estate or condition in this world, (for *ver.* 21. the Apostle advises slaves to obtain their freedom, if they can) but to shew us, that to think our selves free from any obligation

gation of this world by virtue of our Christianity, is to make Christian liberty a pretence to the satisfying of our concupiscence or carnal desire, and so a thing most unchristian in those *Gnosticks*, which there also are spoken against by this Apostle.

By all this you see this Doctrine as punctually prevented, as if it had been by Prophesie foreseen so long before, it being indeed the Doctrine of the then present *Gnosticks*, (as will farther appear by what is said of them distinctly, 2 *Pet.* 2.10. That they *despise dominion, and fear not to speak evil of dignities*; and so, *Jude* 8. * *they set at nought dominion*, evacuate, take it away) then in later times by the Schoolmen revived, and of late by others brought back into the world again. The observing this antidote against it will secure you from many hurtful practices, of which this last age hath been fruitful beyond all others. Some other Doctrines there are of this same making very fatal to Government, especially to Monarchy: but in stead of insisting on them, I shall put you in minde of this great truth, that Christ and his Disciples were, of all the Doctors that ever were in the world, the most careful to preserve the Doctrine and practice of Allegeance, even when the Emperours were the greatest opposers of the Christian Religion; and if ever you mean to be accounted a follower of them, you must *goe and doe likewise*.

* ἀθετοῦσι, κυριότητα.

S. *But I pray give me here leave to insert one question concerning those Emperors, which is thought to be of some difficulty, Whether Christ in acknowledging allegeance due to* Tiberius Cæsar, *whose predecessors had so lately changed the ancient Government of* Rome *by the Senate, did not by that act of his* example *give* liberty *to us, that we may lawfully yield our allegeance to any unjust prevailing power whatsoever it be.*

Christs example pretended for submission to the prevailing power.

C. The state of the Government of *Rome* at that time when Christ lived, must be considered distinctly what it was. It is true indeed, that *Julius Cæsar* had (not many years before) wrested the power out of the Senates hands, and changed the Government violently: but before this time of *Tiberius*, whereof now we speak, the busi-

buſineſs was ſo accorded between the Senate and the Emperors, that the Emperor now reigned unqueſtioned without any competition of the Senate: In him the power was quietly ſeated, the money ſuperſcribed with his Image, and Edicts ſent out in his name, and he lookt upon by all (without any rival) as inferior to God onely. In which caſe of his acknowledged power, Chriſt being born in his dominions, thinks not fit to make a queſtion of his right, where there was none made by the Romans, or to diſpute *Cæſar*'s title (howſoever acquired by violence at firſt) when they from whom it was taken did acquieſce, and diſputed it not. Which caſe how diſtant it is from other forcible uſurpations, (where the Legal Sovereign doth ſtill claim his right to his Kingdoms, and to the Allegeance of his Subjects, no way acquitting them from their Oaths, or laying down his Pretenſions, though for the preſent he be over-powered) is eaſily diſcernible to any who hath the courage and fidelity to conſider it, and is not by his own intereſts bribed or frighted from the performance of his Chriſtian duty. It being withall moſt certain, That it belongs not to the Conveniences or Advantages of Subjects, to determine or prevail any thing in the buſineſs of Princes rights. I have briefly anſwered your ſcruple, and thus far inſiſted on this theme, though a little out of the way, becauſe the Fifth Commandement of the Law is the only one of the Second Table, that the following of Chriſts method in this his Sermon doth not preſent to our conſideration, and yet was fit enough for you to learn ſomewhat of, above what you had in the Catechiſm of the Church.

Sect. XII. *Of the duties of the Firſt Table.*

S. *But why is there nothing here added by* Chriſt *concerning the duties of the* Firſt Table, *which immediately reſpect God? For that I conceive is clear, that no one of them, ſave onely the Third, that about* Swearing, *hath yet been touched by our Saviour in this Sermon.*

C. Beſide the Wiſdom of God, which even now you acknowledged ſufficient in this matter, many Reaſons might be farther rendred for this courſe of Chriſts; eſpecially this, That the duties of the Firſt Table were under

under *Moſes* ſet high (and explicated) enough already, and Chriſt need not to repeat, ſave onely what he meant to improve, or farther to illuſtrate and explain, and therefore repeated them not. Now for this a farther Reaſon may be rendred, taken from the different œconomy or adminiſtration of things under the Old and New Teſtament. Under the Old Teſtament God reſided among the Jews himſelf in his Divine Nature, (without taking upon him our fleſh) revealing himſelf to *Moſes* in the Mount, and in Viſions and illuſtrious Apparitions to him and other of the Patriarchs, and to the people continually in the Oracle, and ſo immediately diſpoſed of all things, that the Government of the Jews was by their Writers ſtyled the * *Government of God himſelf.* This Revelation of himſelf, and immediate reſidence among them, might make it fit and proper for him to give them Precepts for the Worſhip of God, (and for all kinde of duties of that kinde) as diſtinct and punctual, clear and high as could be: And ſo indeed it was an explicite elevated Law of Piety in general, to *love the Lord their God with all their heart, with all their ſoul, with all their minde, and with all their ſtrength.* And for the particulars of outward Performances, there were ſo many Cautions, ſo many Ceremonies, ſuch ſtrict performances of all kindes, that Chriſt did rather think fit to take off from the weights of thoſe burthens, then to adde to them: And it is a common obſervation, That the Ceremonial part of the Old Teſtament Law, and all that which was Typical and preſignificative of ſomewhat to come under Chriſts Kingdom, was then (as all poſitive Laws) obligatory onely to them to whom it was given, *i.e.* to the Jews, but not to the reſt of the (then) Gentile or (now) Chriſtian world, no not to the very Proſelytes under the Old Teſtament, that came and lived among the Jews, but onely to the Natives, and to thoſe that would be Proſelytes of Juſtice, *i.e.* would be in their Obedience as perfect Jews as they. But the ſtate of the Goſpel being of another œconomy, God the Son * pitching his Tent in our nature, taking our very humane fleſh and ſoul upon him, and becoming very man

* Θεοκρατία. Joſeph.

* ἐσκήνωσεν ἐν ἡμῖν, Jo.1.

man among us, it was now moſt reaſonable that he ſhould heighten our obligations of duty (to that Nature which he had thus heightned and elevated to an higher pitch of dignity, by aſſuming it) and by giving us in our fleſh ſuch ſublime, viſible, elevated copies of charity toward all mankinde, require us readily to tranſcribe them; eſpecially when he had alſo taken off ſo much of the former burthen of Ceremonies from our ſhoulders, and ſo leſſened our weight, and yet given more grace, then before was allowed under the Law, to ſuſtain it.

S. *This is a very reaſonable account of this matter; but why then is one of the four Precepts concerning God (that of perjury) mentioned and improved by him, and none elſe?*

C. The Reaſon is clear, becauſe though that Commandment concern God, by calling him to witneſs whenſoever we ſwear, and by calling him to witneſs a lly, (which is a great vilifying of God) if we ſwear falſly; yet ordinarily it reſpecteth men alſo, and that more principally, becauſe they are wronged by my perjury, the promiſſory oath being indeed a means of ſecuring my Brother of any thing which I promiſe him, and the breaking of that, the betraying of this fortreſs which was to have ſecured him: and therefore it is obſervable in St. *James*'s prohibition of ſwearing, that he addes to the negative precept, this as the affirmative command, *Let your yea be yea, and your nay, nay, &c. i.e.* Let your word be as good as an oath, be you moſt ſtrict in making good or performing your promiſes. And that I conceive to be the pitch to which Chriſt deſired to raiſe us in this matter, that we ſhould be ſo punctual in performing our promiſes to men, that they might not need an oath from us, to believe us in any thing; and ſo that we ſhould never ſwear at all, or if we did, never have excuſe or pretence to doe ſo. And to conclude this particular, you may mark that Chriſt having taken our fleſh upon him, the generality of all his Sermons and precepts do chiefly reſpect our Brethren, (meekneſs, obedience, peaceableneſs, mercifulneſs;) and even

Perjury reſpects men as well as God.

even for the other sort of precepts, that concern God, he is content they should sometimes give way to these duties to our fellow-Christians; *I will have mercy*, saith he, *and not sacrifice*, Matth. 9. 13. and in the business of the Sabbath again, *I will have mercy, and not sacrifice*, Matth. 12. 17. *i. e.* When both cannot be performed, he prefers the work of charity, or mercy to our brethren, before the outward duties toward God himself.

S. *I must now intreat but one favour more*, (*and it is from your own example in that former of* honouring the Parents) *that having not elsewhere as yet explained these three Commandments of the First Table to me, you will now please to doe it*, (*with what brevity you please*, (*as you did even now the Fifth Commandment*) *because they be not directly in your way in this place*) *and then I shall hope to put all together, and shall conceive my self to have received sufficient light for the understanding of the whole Decalogue. I shall suppose my request granted, and beseech you to begin with the first*, [Thou shalt have no other Gods but me, *or*, before me.] *What is the general importance of that Precept?*

Of the first Commandment.

C. That we must acknowledge the God of Israel to be God, and as firmly resolve that there is no other God before, or beside him.

S. *What is it to* acknowledge *him to be God?*

C. To perform to him those several parts of duty which belong from a creature to his God.

S. *What be they?*

C. I shall need but to name them, because they have most of them been formerly (and will hereafter on peculiar occasions be) explained to you. Such are *Faith, Hope, Love, Fear, Trust, Honor, Worship*, and *Prayer* to him, and that in all the parts of *Prayer*, both in imploring his mercy, and the grateful acknowledgement of what hath been received from him; which is proportionable to sacrifice which alwayes among Jews and Gentiles was resolved to be Gods peculiar. And you may observe that there is such a sympathy and concent betwixt the first Article in the Creed, (and the first Petitions in the Lord's Prayer) and this

Duties to God.

first

first Commandment, that the due explication of them (which hereafter I shall give you) will be a Comment upon this Commandment.

S. *I will then expect till those seasons, & proceed to the* Second Cõmandment; *What is the prime importance of that?* *Of the Second Commandment.*

C. It is the arming and fortifying our hearts against all other rivals that may possibly interpose to divert that honor and worship that are due from us to God onely. The Heathen world by that snare to the eye, that tempting bait of Images, and some Carnalities that were ordinarily annext to the use of them, were brought to the worshipping of a many false, or no gods, and some of them the baseſt, meaneſt creatures in the world. The Jews contrarily were disciplined by God to the worshipping of the one, invisible, infinite Deity, that had never been seen in any resemblance, and was therefore so to be worshipt, in a place and a manner peculiar to him, and appointed by him. And the making of Images at that time being generally by the Gentiles designed to be worshipt, and the danger being very great, that the Jews would be corrupted by them, (though when that danger was not observable, they were not onely counted lawfull to be made, but set up sometimes by Gods own appointment, as the Pictures of the *Cherubim*, &c.) this being eminently true of the graven or molten Images (which were by their Ceremonies of Consecration conceived to become the bodies of their gods inspirited by them) they were strictly forbidden by God, and the last of them, that of embossed Images, became (as it is thought) unlawful to a Jew either to make, or to have, or to bow in their presence, though they did not perform any worship to them. And although that great strictness did not extend to all or any of the other Nations, and consequently not to us Christians; yet Gods Jealousie of a rival being a thing wherein all mankinde are concerned, especially Christians, the performance of any Divine worship to any Creature in the world, and the very use of any other thing in the service of God which is by others worshipped, & by which we are in any imminent danger to be corrupted, is to be conceived forbidden to all Chri- Images.

stians by the force of that Commandment. So also all that vileness and filthiness which was wont to be used in their idol-feasts; (which hath been the subject of * another Discourse.) Beside this Negative part of the Commandment, other particulars there are to which the Affirmative part extends: as that bowing down, adoration or bodily worship is due from us to the one true God, (though not to those idol false gods) a tribute peculiarly due to him, which hath made and redeemed our bodies as well as souls, and this debt must in any reason be paid to him; and the *worshipping of God in spirit and in truth, John* 4. 23. (which is only set in opposition to the worshiping on that Mountain, and in *Jerusalem, i. e.* to the Samaritan and Jewish worship) is no way exclusive of, or contrary to this external worship of the body, when it is bestowed on the one true object, and hath the fervency and sincerity of the soul going along with it; for then sure that (even bodily) worship is performed in spirit and in truth, whatsoever those words signifie; the spirits which we have not ceasing to be such, when they are yoked and joyned with bodies.

* Of *Idolatry.*

Duties of the Second Commandment.

Of the Fourth Cōmandment.

S. *What is the importance of the* Fourth Commandment?

In it somewhat Typical and Positive.

C. It is a designation of time for the special performing of Gods publick worship. For the worship it self being first settled, the branches together with the object of it agreed on, in all reason some time should be set apart for the publick special performance of it. And the Precept in this matter given to the Jews, although it have something in it Typical, *viz.* the strict rest for that whole day, which imported a rest wherein all Christians are concerned, the ceasing of our whole life from our own works, *i. e.* from sin, the true meaning of the Christian Sabbath, *Isai.* 58. 13. (and therefore the Fourth Commandment is interpreted by our Church-Catechisme to signifie to us the necessity of our *serving God truly all the daies of our life*;) and secondly, although being a Positive Precept, given particularly to the Jews, it be not punctually in every particular obligatory

gatory to us Christians (that live not by their Laws) yet will it conclude, from the equity of that command, many things of use unto us. As 1. that it is not onely lawful, but (for a publick community of men) necessary to set apart some set times for Gods service, and by the same reason some set places, set vestments, gestures, and other the like Ceremonies, such as may best both comply with and help, accompany, and heighten our spiritual performances unto God. 2. That what is thus set apart to Gods use, is said to be sanctified or hallowed, *i. e.* to have a [a] separate respect due to it, such as that it must not ordinarily be mixed with prosane and common uses; which is also the importance of the Rest joyned with the hallowing, the not mixing our worldly employments with our divine performances. 3. That the remembrance of Gods special mercies is a fit hint or occasion to pitch upon some day, or time, or place, &c. in relation thereto, and thus to discriminate it from others. Such was the [b] Creation of the world mentioned there, and the Resurrection of Christ in the Christian Church; and yet this latter not appointed to supplant or swallow up the former, but onely, as it deserved of us Christians, to be preferred before it, as for some hundreds of years in the ancient Church, the [c] Jewish Sabbath was retained in (a great part, at least, of) the Christian Church together with the Lords-day, and the services proportioned to them both, but the latter preferred before the former: and if in every week, or moneth, or year, we should set some time apart to commemorate Gods mercy in the Creation, and all his other acts of gracious providence belonging to our preservation, it would be no superstition, but an act of piety, in any single Christian, or (if authority should think good) in any publick society of them. So likewise the Birth, Passion, Ascension of Christ, the Descent of the Spirit, the birth or Martyrdom of the Apostles and Saints of Scripture, and any remarkable temporal deliverance, or (by proportion also) any matter of humiliation,

The equity of it to Christians. Set times to commemorate mercies

[a] So διαχωρίσαι, *Eccles.* 33. 8. is set to signifie that holy separate state bestowed ἐν γνώσει κυρίου, in or by Gods knowledge, on one day above another, according to the notion of the Hebrew קדש both for hallowing and separating.

[b] The Creation & Resurrection.

[c] τὸ σάββατον ἡ τῶν κυριακῶν ἐφαρμόσαντες, ὅτι τὸ μὲν δημιουργίας ὄρος ἐστὶν ὑπόμνημα, ἡ δὲ ἀναστάσεως, *Clem. Const.* 7. 24. & *l.* 8. 33. & 67. So Asterius *hom. de repud.* calls it

χρόνῳ συμπεῖσθαι τῷ σαββάτῳ τὴν τῶ κυριακῆς, Greg. Nyssen. ἱμέρας ἀδελφός· and thereto saith Balsamon, πρὸς τὸ ἄγιον τοῦτο ἡμέρα ἐξισάσθαι δεῖ ὅλα σκεύη καὶ κτερισμάτα· τὰ σάββατα.

liation, any sin or judgement on a Kingdom, &c. will by the example of God himself (both in that Fourth Commandment, and in other Feasts and Fasts prescribed by him) be resolved on to be fit seasons and opportunities to consecrate some considerable part of our time (yea, and of our wealth also) unto God. 4. That as God did then, so (Christ having transmitted his power to them) the Apostles and succeeding Church of God now may very reasonably dispose of us in matters of this nature, and direct all its members into some uniform way, at such set times, in such set places of the worship of God: and that they have so done, appears both by some mentions of the Lords day in holy Scripture, and by the constant suffrage of the Fathers of the Church since that time; which is a sufficient obligation on all Christians to a due, constant, diligent observation of it, over and above that of the Fourth Commandment.

The Lords day.

S. *How is the time thus set apart to be imployed?*

How to be imployed.

C. To the practice and advancement of piety in private and in publick: in private, to private reading, prayer, thanksgiving, meditation, &c. in publick, to publick exercise of the same, publick reading, prayer, preaching, instructing of youth, (by the hand of the lawful Minister, authorised to be a publick person both from God to us, and from us to God) together with the use of the Sacraments, (in such manner, and with that frequency, as shall seem good to those to whose charge we are committed) with all due care, reverence and zeal; not slightly, or formally, or profanely, but so as will best tend to the encrease of piety and charity, to the benefit, not ensnaring, of mankinde, the Sabbath (and all such institutions) [a] *being made for man*, i. e. for mans good, and Christ (being God) the Author of this Positive Law, having delivered it with that respect to Moral duties, that the outward part of it, that which concerned bodily rest, should yield place to works of mercy or pity to our selves or others; and consequently that man, and especially the Christian, should not be so enslaved to it, but that he hath power over it, to doe what is most to his

a *Periculum animæ impellit Sabbatum. Proverb. Heb. &c. Sabbatum datum est in manus hominis, non homo in manum Sabbati.*

his other Christian ends of charity, mercy, &c. on that day. I should spend a larger time on this Commandment, to give you a distinct apprehension of it, and to enforce the duties of the day (as they now belong to us) more earnestly, but that it comes in with some violence in this place; and therefore I shall adde no more of it.

S. *I am well satisfied with that proportion which you have afforded me, and should here conclude your trouble, had not the mention of the dayes of the Birth, Passion and Ascension of Christ, and of the births and Martyrdoms of the Apostles and Saints of Scripture, made it a little necessary for me to require your assistance and direction in that matter, to tell me whether you think it first lawful, and then either commendable or necessary, to retain such Festivities in the Church, or indeed any, besides that of the Lords day already insisted on.* Of Festivities.

C. That the observation of such other Festivities is lawful, I shall first make appear to you: And that I may doe it the more fully, I shall fasten upon some one of them (by analogy with which the rest will also be concluded) and it shall be the first and the principal, that of the Nativity of Christ.

And to vindicate the lawfulness of that observation against gain-sayers, I shall think my self obliged to clear this proposition, That the celebration and commemoration of the Birth of Christ is under no moral or Christian prejudice, is no way contrary, but alogether agreeable to the Doctrine of the New Testament and the frame of Christian Religion. Of Christmas.

S. *That you may doe this, I shall mention to you in order the prejudices which it is conceived to be under. 1. The riot which is commonly used in the celebrating of this Festivity. 2. The sin of Will-worship. 3. Of superstition in the beginning and continuing of it. Will you begin first with the first of these?*

C. I will, and first acknowledge to you, that all riot or excess is a sin, and that far greater and more culpable in a Christian then in any man else, particularly then in the Jew, whose promises of an earthly plenty are not near so contrary and unreconcilable with corporeal ex- The Riot unlawful.

excesses, as are those spiritual joyes, which are the Christians eminent (if not onely) portion both in this and another life. But then secondly, It is as certain, that Festivities are very separable from riot or luxury in a Christian Commonwealth. The Heathen Feasts and Sacrifices had little else in them; gluttony and drunkennesse being the prescribed worship and way of approving themselves to some of their idol-gods, and uncleannesse the design of others; if not openly in their Temples, yet secretly in their recesses and mysteries: and so both sorts recommended to them under the opinion of piety and holinesse. But the Christian Festival being wholly made up of Christian dainties, (Christian instruction, Prayers, Thanksgiving and Alms, and not feeding corporally, save in the Sacrament onely) is perfectly free from having any degree of luxury or excess intrinsecal or essential to it. As for the customary hospitality or good chear of those seasons, that (though it be a decent attendant on the Festivity) is not yet of the essence or substance of it; and therefore the excesses and vices of men, which also are but occasioned at most, and not caused, by that good chear, are not in any equity imputable to that, much less to the Festivity it self: the Prayers and Praises on that day (wherein the Festivity consists) being surely free from the guilt of so much as of occasioning that riot. And indeed what use would there be of Laws or Magistrates, if it were not in their power (without utter abolishing the Festivity) to reform such excesses as these? Mean while, it is every mans duty to take all care to remove this scandal, and purge this duty from such blemishes as these, to be most strictly temperate at such times wherein Christ entred the world to bring all purity into it: and then this will cease to be an objection, if as yet it be one.

The Festival lawful.

S. *This first prejudice hath been easily removed by you: please you to proceed now to the second, the charge of Will-worship that lies on it.*

C. This charge is wholly a mistake, whether you respect those which now observe, or those which first instituted this Festivity. In those which now retain that usage,

The Objection of Will-worship answered.

uſage, and obſerve it in obedience to the Canons of the Church, and no otherwiſe, it proceeds from that moral principle of obedience to Superiours, which is a duty owing to the Fifth Commandment of the Law, as immediately and directly as chaſtity is to the Seventh. And for thoſe who firſt inſtituted it, without any precedent command from others (and ſo are the only perſons in whom it can poſſibly be called *Will-worſhip*) they will be alſo very far from any fault or guilt derivable from hence: It being clear that even among the Jews ſome feaſts have been inſtituted by themſelves without any command of God, the feaſt of *Purim* in the book of *Eſther*, and the feaſt of *Dedication*, 1 *Mac.* 4. 59. and the latter of them uſed in Chriſts time in the New Teſtament, and approved by Chriſts preſence at it. And ſo the third, and ſixth, and ninth hours of prayer were received onely by Jewiſh cuſtom or Law of their own, not of Gods enacting, and yet are obſerved by the Apoſtles, *Acts* 2. 15. & 3. 1. & 10. 9. And indeed the caſe is clear, that any thing of this nature, of free-will offerings, &c. is likely to be the more, not the leſs, acceptable for being voluntary.

See Tr. of Will-worſhip.

S. *What ſay you then to the third prejudice, that of Superſtition?*

C. That is a calumny alſo. For if the word *ſuperſtition* be taken in the propriety of the notion either of the Greek or Latine, for the worſhipping of [a] Dæmons, or the ſouls of dead men; then can it not without blaſphemy (and making our God and our Chriſt (which alone are worſhipt in that feſtivity) a Dæmon, or ſpirit of a mere dead man) be affixt to this inſtitution: or if it be taken improperly and abuſively, for the placing of that ſanctity in ſuch daies or performances which belongs not to them, then will not this be any way appliable to the obſervation of this day: For the Birth of Chriſt (the buſineſs and occaſion of this Feſtivity) is certainly a mercy of ſuch a quality (whether we conſider our own wants, or the no other way imaginable to repair them, or whether the ſtrangeneſs of this way, or the goodneſs united to the wiſdom of God

As alſo of Superſtition

[a] δεισιδαιμονία. *Superſtitium cultus.*

designing it) that it cannot well be overvalued by us, especially when it is affirmed by Christ himself of *Abraham*, (the representative of all faithful Christians, as well as father of all Jews) that *he rejoiced to see this his day of Birth or coming into the world*, with all attending it, *John* 8.56. and again, when the Angel himself expresses it by the title of *good tidings of great joy which shall be to all people*, Luke 2.10. because *this day is born to you a Saviour*, &c. and lastly, when (as any essay of that joy) the whole *heavenly host*, vers. 14. joyn together in the doxology, *Glory to God on high*, &c. and (as the writer to the *Hebrews* applies it to this very matter of the time of Gods bringing Christ into the world) *All the Angels of God worship him*, Heb. 1.6. All which being considered as our copies and examples, there will be little reason to fear that a transcript taken so far short of the original should have any criminous excess in it; the greater danger is, that we offend on the other side. And secondly, for the services performed on this day, they are looked upon by us but as they are, as acceptable tributes and acknowledgments unto God, in the way (prescribed by him) of praise and thanksgiving, and so there is no appearance of excess or superstition in those neither. Thirdly, For the instituting or setting apart a day for this duty every year, this cannot be an excess; 1. Because a duty cannot be performed without the circumstance of time, and that it is a certain set time, tends onely to the securing of the duty of some time against the frailties of men and disturbances of the world, which might otherwise supplant and rob it of all: And 2. because the Angels doing it on the very day of Christs Birth, will not only be an evidence of the fitness (which is more then lawfulness) of doing it on a set day, but withall an example to us both to observe the duty, and fix the time of performing it. And seeing they cannot be imitated by us exactly by our bearing them company on the very day, the next and most natural way of endeavoring it, is to doe it on the anniversary return of that day. Fourthly, If the strict abstaining from the labours of the ordi-

ordinary calling on that day be the thing charged with the exceſs, the anſwer is clear, That that Reſt is agreeable to what God hath appointed on all daies of Feſtivity and Faſting, and ſo proportionable to Gods examples, and is alſo in it ſelf abſolutely neceſſary to a day of the publick ſervice of God: the works of the calling being unreconcilable with the ſolemn Aſſemblies, and worldly thoughts very fit to be ceremoniouſly laid aſide, that they may not intrude too rudely and mix with thoſe ſervices. And then whats ſo agreeable to Gods patterns, and proper and natural toward ſo good an end, cannot be thought an exceſs or culpable in that reſpect. Fifthly, For the ſetting apart this ſet day, the 25. of *December*, (which by ſome is doubted whether it be the day or no, and thence is made guilty of ſtrengthning men in blindneſs and ſuperſtition) I anſwer, 1. That if indeed the day were miſtaken, yet the matter of the miſtake being of no greater moment then the falſe calculating of a day (which were it (once) never ſo accurately ſet, the leaſt ſlip in Chronology or want of exactneſs in Calenders would alter it again) the miſtake will ſure be very pardonable in thoſe who verily think they are not miſtaken: And as long as thoſe who are ſuppoſed to be in this error do perform the buſineſs of the day as compleatly and ſubſtantially on a miſtaken day as they could doe on the true one (if it were revealed infallibly which it were) the excuſe of blameleſs ignorance will waſh away greater errors then this of the day, ſuppoſing it were an errour. But then, ſecondly, there is little reaſon to doubt but that this which we now obſerve is the very day. For the teſtimony of Saint *Chryſoſtome* is clear for the tradition of it, out of the [a] Cenſual Tables at *Rome*, wherein the day is ſet down; affirming, That they [b] which knew thoſe records exactly, and that had a long time celebrated

The 25 of *December*.

[a] To theſe *Juſtin Martyr* appeals *Apol.* 2. concerning the place of *Chriſts birth*,

ἐξ ὑπομνήσεων ἀκριβῶς ἐπισταμένων τὰ ἀπογραφῶν, &c. *Sed & Cenſus conſtat. Tertull. cont. Marcion.* 4. c. 19. & *Pendentibus adhuc recentibus Auguſtianis Cenſibus:* and again, *Cenſum Auguſti fidelisſimum teſtem Dominicæ nativitatis, Romana archiva cuſtodiunt.*

[b] παρὰ τοῖς ἀκριβῶς εἰδόσιν τὰ τῶν πάλαι ἐκείνων ἀπάντων παρ' ἡμῖν τὰ τῶν ἡμέρων, *Chryſ. hom.* in Nat. ad *Antioch.*

it as from an [a] ancient Tradition, had now ſent them knowledge of it. And ſo both the Greek and Latine Churches, which had very ſharp contentions about the time of keeping of *Eaſter*, have yet agreed uniformly in this, aſſerting it from the [b] Tradition of the Church. In the next place, For the character which St. *Paul* ſets on the obſervation of daies, *Gal.* 4. 10. (and to which the Fathers affix the title of *Superſtition*) I anſwer, That it is moſt clear, that that place belongs not at all to Chriſtian feaſts. The words there may poſſibly refer to Jewiſh feaſts, (as may ſeem probable from the mention of their willingneſs to be under the Law, *ver.* 21.) and then *the daies*] will ſignifie Sabbaths; *the moneths*] New moneths; *the times*] their Anniverſary feaſts; and *the years*] their Sabbatick years and Jubilees. And in this interpretation thoſe words will no way prejudge the Chriſtian feaſts. For though the Jewiſh obſervations were Feaſts like theſe, yet were they not forbidden as Feaſts, but onely as Jewiſh (now when they were out-dated by Chriſt) and ſo as ill ſymptomes in Chriſtians, intimating their preferring of Judaiſm before Chriſtianity, and depending on thoſe legal obſervances for Juſtification. But it is alſo poſſible that the words to the *Galatians* may refer to Heathen obſervances, and ſo the mention of the Heatheniſm in which they had lived, *verſ.* 8. doth ſeem to incline them; and St. *Ambroſe* interprets them accordingly: and then the meaning will be, that they [c] obſerved Ominous daies, as the Gentiles were wont to doe; would not begin any buſineſs or journey upon ſuch or ſuch [d] dayes, the day after the Calends or Nones, *&c.* And theſe again have nothing common with this or other Chriſtian Feſtivities: for on them we may begin any enterpriſe that is reconcilable with the devotion due to the day; and that labor or travailing is not ſo, it is not [e] from any evil abode, but from the nature of the employment not very ſuitable with the publick ſervices of the Church.

S *But is not this Celebration guilty of that which (if it be not Superſtition) hath yet a ſemblance of it, and is* con-

[a] Οἱ ἀναθεν κ) ἐκ παραδόσεως παρελθόντες ἀυτῶν ἐπιτηρήσεις, &c. *Ib.*

[b] See *Clem. Conſtit. l.* 5. *c.* 13. & *Aug. in Pſ.* 132. & *de Trin. l.* 4.

[c] This is called ἀπὸ τῆς ἡμέρας.

[d] καιροὶ ἀνιξόδευτοι, & ἀνεπιτήδειοι.

[e] *Ominis gratiâ.*

censured in the Pharisees by Christ, viz. *The teaching for Doctrines the Commandments of men?*

The Objection from Teaching the commands of men, answered.

C. I must first admonish you what is meant by that phrase [*Teaching for Doctrines*] It is the affirming that such a thing is the [a] pleasure, *i. e.* command or will, of God; and the affirming that of the commands of men, is the same crime as to put the Kings broad Seal to a deed of my own, or his stamp and impression on that which is not his coin. And thus to pretend a Tradition of the Jews, which was an invention of their own, to be a Law of Gods enacting, or to set it up against any known Law of Gods, is the crime noted by that phrase; and nothing else but what shall bear some analogy with that. And therefore still this is no way chargeable here on those that acknowledge this to be an Ecclesiastical Institution, and do not so much as pretend it to be prescribed by Christ, and which seek not thereby to supplant any thing that is appointed by Christ, but doe it upon a Christian occasion, in perfect subordination to and compliance with all other Moral or Christian Laws or Institutions; and this as instrumental to an end commanded by Christ, the commemorating of his Birth, praising and praying to him; and for thus doing pretend not to any higher authority then may appear to belong to it.

[a] δόγμα.

The Authority by which Christmas stands in the Church.

S. *You have now sufficiently cleared it from those prejudices which might fasten any ill character upon it: Please you now to proceed to inform me what that authority is by which this Festivity pretends to stand in the Church of* Christ; *for that will be necessary to be superadded to the bare lawfulness of it, to render it either necessary or fit to be observed by us.*

C. The authority by which it stands in the whole Church is that of the practice of the Primitive Universal Christian Church: Not that we have any certain evidence of the time of its beginning, but that the immemoriall observation of it is an argument of the Primitive, if not Apostolick, Institution of it. And thus indeed do the Ancient Fathers, in their Homilies upon that day, speak of it, as of a most ancient usage. Thus the

very

very ancient Author of the Constitutions mentions a day solemnized in remembrance of Christs birth: And *Origen*, one of our first Writers, doth not onely [a] vindicate that place of *Gal.* 4. from having any thing contrary to the Christian Feasts, (which were ridiculous, if there were none such) but also mentions the [b] Feast of the *Innocent Infants*, (which is now attendant on the Nativity, and cannot be imagined ancienter then that) as that which was by the holy Fathers, according to the Will of God, commanded to be for ever celebrated in the Church. Soon after him St. *Cyprian* hath a Treatise on this day. And *Ammianus Marcellinus*, speaking of *Julian* the Apostate, above 1300 years ago, mentions it (as his design to cover his Apostatical intentions) that he went solemnly to the Christians Church, and worshipped God * on that holy-day in *January* which the Christians call *Epiphany*: which day being mentioned so anciently as a known Festival of the Christian Church, gives not only to that day, but to Christmass, which that concludes, a far greater antiquity then that time of *Julians*, on occasion of which it is there mentioned. And so saith St. *Chrysostom*, that, though till his time the observation of it on *December* 25. was not fixt at *Antioch*, yet from *Rome* over all the West it had been so observed from the most ancient Records of Christianity.

By this, and much more that might be produced, it appears to be at the least an Ecclesiastical Institution, very early received over all the West, and the far greatest part of Christendon, and within 400 years universally solemnized: and sure this is a very competent authority (when withall it is so probable, that it may be more, according to a rule of the Fathers, *That every ancient and general usage, whose beginnings are unknown, may be resolved to be of Apostolical institution or practice*) to oblige the continuance of so pious a solemnity in the Church, according to that of St. *Augustine*, That * *all that acknowledge themselves sons of the Church, observe the Festivals of the Church*: (in which number he places † this of the Nativity in the Front)

[a] Against *Celsum* 8.

[b] *Hom.* 3. in *Mat.*

* *Feriarum die quem celebrantes mense Januario Christiani Epiphaniã dicitant.*

* *Hæc festa Ecclesiæ solent qui se Eccl siæ filios recognoscunt.* Ser. 253. de Temp.

† *Quotiescunque aut natalem Domini, &c. celebrare dispositis.* Domin. 1. Advent.

so

to which it is consequent, that they which observe them not, disclaim this Sonship, and cast themselves out of this family, upon a temptation much too slight to own or excuse an act of such unkindness to themselves, and ingratitude to the Christian Church, which designed it so much to their advantage. To this head of the ancientness of this institution in the Universal Church I shall adde but one evidence more, and it is this, That as most of the first customs or institutions of Christianity were taken (by some light change) from the customs of the Jews, (Christs *Baptism* from their *Washings* at the Initiation of Jews and Proselytes in the Temple, the Sacrament of the *Lords Supper* from their *Loaf* and *Cup* of Benediction after Supper, our *Easter* from their *Passeover*, the Christian from the Jewish *Penteco∫t*, and many other the like) so it was in this matter also. The beginnings of all moneths, and seasons, and years, were kept * Festival among the Jews: In like manner the Feast of the Dedication of the Temple, the anniversary commemoration of the beginning (or birth, as it were) of that house of God (as among other people † the birthdaies of Cities, the day wherein the Trench was first cast up,) hath usually been solemnized. And then, as the Temple was a type of Christ (and he said by himself to be greater then the Temple, as the Substance which the Temple fore-shadowed, his Flesh the Walls, and his Divinity the glory which inhabited it) so are these two, the Type and Antitype, the Feast of Dedication among them and the Nativity among Christians, most perfectly answerable the one to the other. And proportionably as among them the beginnings or Calends of every moneth were kept holy, so here twelve dayes together (one for every moneth) are joyned to attend the Calends or Nativity of Christ. And all this, as it is a fair compliance with Gods institution among the Jews, so sure is it an argument of the antiquity of the observation, that it is thus imitated from the Jews, for that signifies it to have been begun about that great time of Reformation, before the Jewish Ceremonies were quite abolished, as the *Egyptians* Jewels were

* See *Targum Hieros.* in Gen. 1.14. Where the use of the *Sun & Moon for seasons and dayes & years*, is expresst by [*Let them be for the sanctifying by them the beginnings of months and years.*]

† *Palilia.*

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† *Quotiescunque aut natalem Domini, &c. celebrare disponitis.* Domin. 1. Advent.

to which it is conſequent, that they which obſerve them not, diſclaim this Sonſhip, and caſt themſelves out of this family, upon a temptation much too ſlight to own or excuſe an act of ſuch unkindneſs to themſelves, and ingratitude to the Chriſtian Church, which deſigned it ſo much to their advantage. To this head of the ancientneſs of this inſtitution in the Univerſal Church I ſhall adde but one evidence more, and it is this, That as moſt of the firſt cuſtoms or inſtitutions of Chriſtianity were taken (by ſome light change) from the cuſtoms of the Jews, (Chriſts *Baptiſm* from their *Waſhings* at the Initiation of Jews and Proſelytes in the Temple, the Sacrament of the *Lords Supper* from their *Loaf* and *Cup* of Benediction after Supper, our *Eaſter* from their *Paſſeover*, the Chriſtian from the Jewiſh *Penteco ſt*, and many other the like) ſo it was in this matter alſo. The beginnings of all moneths, and ſeaſons, and years, were kept * Feſtival among the Jews: In like manner the Feaſt of the Dedication of the Temple, the anniverſary commemoration of the beginning (or birth, as it were) of that houſe of God (as among other people † the birthdaies of Cities, the day wherein the Trench was firſt caſt up,) hath uſually been ſolemnized. And then, as the Temple was a type of Chriſt (and he ſaid by himſelf to be greater then the Temple, as the Subſtance which the Temple ſore-ſhadowed, his Fleſh the Walls, and his Divinity the glory which inhabited it) ſo are theſe two, the Type and Antitype, the Feaſt of Dedication among them and the Nativity among Chriſtians, moſt perfectly anſwerable the one to the other. And proportionably as among them the beginnings or Calends of every moneth were kept holy, ſo here twelve dayes together (one for every moneth) are joyned to attend the Calends or Nativity of Chriſt. And all this, as it is a fair compliance with Gods inſtitution among the Jews, ſo ſure is it an argument of the antiquity of the obſervation, that it is thus imitated from the Jews, for that ſignifies it to have been begun about that great time of Reformation, before the Jewiſh Ceremonies were quite aboliſhed, as the *Egyptians* Jewels were

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were then taken from them, when the *Israelites* departed out of the Land, and began their journey toward *Canaan*. As for this particular Church wherein we live, there is little doubt but that this Festivity is of the same standing with the first plantation of Christian Religion among us. If we reckon that from the conversion of the *Saxons* (to which the name of *English* is properly affixt) it is then [a] most clear by the Records of King *Ethelbert*. But if we speak of the *Britans*, then as their conversion is much more ancient (and *Tertullians* testimony is clear, that the *British* Islands were converted to Christianity before his time) so if there be any truth in that objection which some men have made against the celebration of this Feast among us, (*viz.* that some Heathen usages are retained in it) this will be yet an higher evidence of the antiquity of this Festival in this Nation, so far as to render the original of it, if not Apostolical, yet very Primitive and near the [b] Apostles age; that being the time of the conversion of the Nation from Heathenism: and if it were not of the usage of this Festivity also, it is not imaginable how any Heathen custom should come to be adherent to it. This, I suppose, may help to recover this Festivity to some competent part of that reverence which in reason is due to Christian Antiquity in point of ceremony or observation (in a Kingdom especially where *common usage* is *common Law*, the best that any man holds his estate by) and awake us to a more pious, Christian, spiritual, and not to a more voluptuous, carnal, Heathenish observance of it.

a *Ethelbertus Rex, in fide Catholica corroboratus, unà cum Bertha Regina filióque ipsorum Eadbaldo ac Reverendissimo Præsule Augustino, cæterisque Optimatibus terræ, Solennitatem natalis Domini celebrava Cantuariæ, convocato ibidem communitam Cleri quàm populi, quinto Idus Januarii.* King *Ethelbert*, with his Queen and his Son and *Augustine*, &c. celebrated the solemnity of the Birth-day of Christ at *Canterbury*, &c. Sir *Henry Spelman* in his *Anglic. conc. an. Christi* 605. b An Argument of this may be taken from the name of this day (in the Antient Monuments) Midpinduadæz, *i. e.* Mid-winter-day. For this will conclude (if the imposition of the Name were answerable to the Nature of the season, and if the 25 of *December* (with the Western Church) be granted to be the day of Christs Birth) that when that name was first applied to Christmas day, the day was then not far removed from the *Solstice*, and that by calculation must be not long after our Saviour's time. See *Baron. in Apparat.* and Bishop *Mount.* in his Answer to him.

I have detained you long on this Theme, (and longer then you had reason to expect when you first propo-

sed

ſed your queſtion about it) on purpoſe to ſhew you the proper baſis on which this and other the Feſtivals of the Church are faſtned, and to vindicate them from the little exceptions and envies which are raiſed againſt them, and by this one example to recommend to you that uniform obedience which is due from you to the cómands of that Church wherein you were born, which, of all others in the Chriſtian world, hath moſt adhered to the Univerſal Church of the firſt and pureſt ages, which is known to have cenſured and turned out *Aerius* for this (among other Hereſies) his oppoſing and condemning the Feſtivals of the Church. The uſefulneſs and advantages of which I ſhall now no farther enlarge to recommend unto you.

S. *I thank you for what I have, and have no reaſon to quarrel the length of it.*

You have now gone through that whole work with convenient brevity, the explaining all the Commandments *to me, (ſave onely thoſe three which you bid me expect ere long in your farther progreſs) both thoſe mentioned by* Chriſt, *and thoſe omitted by him, and ſo you have obliged me beyond your firſt undertaking. I ſhall now detain you no longer, but deſire you to proceed to the next, the ſixth Chapter of St.* Matthew *in that Sermon on the Mount, and conſider what firſt we ſhall fall upon.*

Lib. III.

S. *WHat is the firſt general aim or deſign of this next part of the Sermon beginning* Chap. 6?

Sect. I. *three parts of Divine Worſhip.*

C. The regulating of three Chriſtian duties, *Almeſgiving*, *Prayer*, and *Faſting*. Three ſo neceſſary conſiderable offices of a Chriſtian, that learned Divines have reſolved them to be the three ſpecial

special Christian Sacrifices or * acts of divine worship: the first out of our estates, the second of our Souls, the third from our bodies; which are the three principal parts of a man, every one therefore obliged to pay its tribute of acknowledgment to the Creator.

*Aquin. 2. 2. qu. 85. art. 3. ad. 2. Tria fundamenta legis, say the Arabians, see Abul Farrii de Arab. Mor. p. 29. Partes fidei, saith Al Gozal, Foundations of the Law, and forts of Faith.

S. *I shall then presume them worthy of our distinct survey, and to that purpose pitch upon that first which I see first placed, that of* Almsgiving, *and expect what method you will propose to me as most proper to give me a clear sight of what* Christ *hath thought fit to represent to me concerning it.*

Of Almsgiving.

C. I shall reduce it summarily to these two heads, 1. A duty supposed; 2. a caution interposed for the regulation of this duty.

S. *What mean you by the* duty supposed?

C. I mean this, that the duty of Almsgiving here mentioned, is not so much here commanded by Christ, as presumed and supposed, as a duty that both the Law of Nature and of *Moses* required of all men (Heathens and Jews) before, and therefore need not to be commanded by Christ, but onely to be thus honorably mentioned by him as a duty that he meant not to evacuate, but confirm; so farr, that he that would not observe it should be unworthy the title of a Christian, nay of a Jew or Heathen man, all Laws so strictly exacting it of him. Thus you shall finde it mentioned with the other two, *Fasting* and *Prayer*, by *Raphael* the Angel, *Tob.* 12. 8. as the three prime Branches of Piety or Goodness accepted and rewarded by God.

S. *The duty being so necessary, and yet onely touckt on or named here, you may please a little to explain it to me.*

C. I will, by telling you, 1. That it is the same duty (exprest by the same word) that Mercifulness is in the fifth Beatitude: but then 2. That it seems here to be restrained to that one kinde of mercifulness which consists in giving, and that peculiarly of relief corporal to them that want it; and therefore it will not be pertinent

nent in this place to speak to you of any branch of Merciſulneſs, but of that which we ordinarily call *Giving of alms.*

S. *What do you think fit to tell me of that?*

C. Onely theſe two things, as moſt proper for your direction in this duty: the firſt, for the ſubſtance of the duty; the ſecond, for the moſt convenient manner of performing it.

S. *What for the* ſubſtance *of the duty?*

C. That I am bound by all Laws of Nature, of *Moſes*, of Chriſt, as God hath inabled me, to relieve thoſe that are in want, the hungry, the naked, the fatherleſs and widow, and others deſtitute of worldly ſuccor, the doing of which is called * *Pure Religion*, or *Worſhip*, by St. *James*, chap. 1. 27.

* θρησκεία Θρησκεία.

S. *What directions have you for the moſt convenient* manner *of performing it?*

The manner of performing it.

C. This is one eſpecially (which St. *Paul*, 1 *Cor.* 16. 2. hath given me occaſion to think on) that every rich man, or thriving man, every one that hath either conſtant revenue or profitable trade, ſhould lay by him in ſtore, as God proſpereth him, for the uſe of the poor; dedicating yearly, or monethly, or weekly, ſuch or ſuch a proportion for this purpoſe, and ſeparating it from the reſt of the heap, that it may be ready for ſuch uſes as the providence of God ſhall offer to us.

S. *How will this beſt be done?*

C. By a yearly valuation of my in-come, whether of Rents, or Gains by trading, and ſetting apart a reaſonable proportion of that, and then dividing that groſs proportion into as many parts as there be weeks in the year: and then every Lords day (according to the Apoſtles direction) or otherwiſe weekly, to put into the poor mans bag, or box, or pocket, ſuch a juſt proportion, which from that time I am to account of as none of mine, but the poors propriety, which I cannot take from them again but by ſtealth, that I ſay not Sacriledge. This way of ſetting apart before-hand will be very uſeful both for the reſiſting of covetous thoughts, which will be apt ſtill to intercur, when objects of charity of-

fer themſelves; and alſo for the having proviſion ready at hand, to give when we would be willing to give, which otherwiſe would ſometimes be wanting: and the doing this thus weekly, will make the ſumme thus parted with ſo inſenſible, that we ſhall not miſs out of our eſtates what is thus conſecrated.

The proportion of it.

S. *But I pray what proportion yearly ſhould I thus deſign?*

C. The exact proportion or *quotum* I cannot preſcribe you, the Scripture having defined nothing in it, but (by commending liberality, and voluntary and chearful giving) rather intimating that there is no ſet proportion to be defined, but to be left to every mans own breaſt how to proportion his free-will offering. For although one place there be that ſeems to require all to be ſet apart for this purpoſe that comes in by way of gain from Gods proſpering hand, to wit, that juſt now mentioned, 1 *Cor.* 16. 2. where he appoints that every one ſet apart [a] *treaſuring up whatſoever he hath gained*, or *thrived*, or *been proſpered*, (not, as we render it, *as God hath proſpered him*; for it is not [b] *as*] but [c] *whatſoever*]) yet it appears that that was in a peculiar caſe at that time, for the relieving the poor Chriſtians at *Jeruſalem*, who were ſo many, and ſo few to relieve them then, that all that could be ſpared was little enough for the turn; and therefore that can no more make a rule for all other times (unleſs when there is the like occaſion and conjuncture of circumſtances) then the having all common then, and bringing all to the Apoſtles feet, will be exemplary to us. I ſhall onely, for your better direction, give you the beſt light I can, which will be by theſe gradations. 1. That the Jews, the people of God, were bound by the Law to ſet apart a Tenth of all their encreaſe every third year for the uſe of poor. Every year you know the tithe was paid to the Levites; and when that was done, then another tithe was to be ſet apart, which for two years was to be eaten in a feſtival manner at *Jeruſalem*, and the third year it was for the fatherleſs and widow, *i. e.* for the poor, whoſe portion conſequently was (in effect) a thirtieth part yearly of their encreaſe; for to that proportion (you know)

a Θησαυρίζων ὅ,τι ἂν εὐοδώθῃ.
b ὡς
c ὅτι ἂν

know) a tenth part every third year being diſtributed into three parts, and each of thoſe three aſſigned to each year, will amount. But then 2. other commands there were given to thoſe Jews concerning the poor, as of permitting them to leaſe in the field, lending them without uſe, reſtoring the pledge before night, and other the like, and all this a Jew was bound to; he ſinned againſt the Law if he did it not. This was his [a] *righteouſneſs*, Deut. 24. 13. *i.e.* that degree of mercy which the Law required of him; in ſtead of which the Greek Tranſlators uſe a word ſignifying [b] *Alms* or *Pity*, the ſame which is in this place of Chriſts Sermon: (and it is farther obſervable, that in this place ſome very ancient copies in ſtead of this word which ſignifies *Alms*, have another word ſignifying [c] *righteouſneſs*) all which ſignifies ſome degrees of Almeſgiving to be required by the Law, without performance of which a Jew cannot be accounted righteous: And ſuch were thoſe third years tithings, and the reſt forementioned. But then 3. beſides this [d] Righteouſneſs of the Jew, or that proportion required to his being a righteous Jew, there was another higher degree among them, called [e] Mercy, or Goodneſs, or Bounty, or Charity, which, ſay their Interpreters, is more then righteouſneſs, [f] exceſs or abundance of righteouſneſs. Thus ſhall you ſee thoſe two words many times put together, not as equivalent, but one a higher degree then the other. *Dan.* 4. 27. *Break off thy ſins by* [g] *righteouſneſs, and thine iniquities by ſhewing* [h] *mercy to the poor*; the mercy ſet laſt, as being higheſt. So *Micah* 6. 8. *What doth the Lord require of thee, but to doe* [i] *juſtice and love* [k] *mercy?* So when the compariſon is made by the Apoſtle between a [l] Righteous man and a [m] Good man, *Rom.* 5. 7. the good man is this merciful-minded man, which far exceedeth the other. By which you ſee that he that will be a good, a pious, a merciful Jew, he muſt exceed thoſe termes which by the Law the Jew was bound to, *i.e.* muſt allow to pious uſes much more then the thirtieth part of his encreaſe every year. And this Law and direction being by God himſelf given to his own people the Jews, may deſerve

a צדקה

b ἐλεημοσύνη

c δικαιοσύνην

d צדקה

e חסד

f יתרון הגבורה *Kimchi.*

g צדקה

h חסד

i צדקה

k חסד

l δίκαιος

m ἀγαθὸς

so far to be considered by us, as it is an evidence of Gods opinion or judgement then to that his own people. But then 4. though this be not a law now binding us, as not given to us; yet being a Law of charity and mercy to my poor Neighbour, which for the substance of it is an eternal law of Nature, there will be small reason for a Christian to think himself disengaged from that *quotum* or proportion which even the Jews (who were considered as in a state of imperfection) were obliged to: save onely that this is now left to their own freedom which was before commanded; and it were shame that a Christian thus left to his own freedom, should come short of what a Jew was brought to by constraint. But 5. on the contrary side, the more perfect law of Christ, and the more grace, and the more light (brought into the world by him) requiring higher perfection now then before by law was required, (so that *except our righteousness exceed* theirs, *We shall not enter the Kingdom of Heaven,*) may very justly be deemed to require a greater proportion of us now in works of mercy then of them was then expected. From whence it will be consequent; 6. That as our [a] righteousness must exceed their righteousness, so our [b] mercy their mercy: *i.e.* that to be a righteous Christian, (*i.e.* such an one as performs what the law of Christ requires of him for Almsgiving) it is necessary to set apart much more then a yearly thirtieth of his revenue or increase; and to be a merciful or benign or pious Christian, much more again then that is necessary. But then 7. the Christian (as also the Jewish) law in this matter doth not so consist in an indivisible point, as that any set proportion can be defined lower then which would be the sin of Parsimony, and higher then which the sin of Prodigality; but is allowed its latitude, within which it may move higher or lower, without sin: yet so, as it may on one side be so low, that it will be unchristian love of money; and on the other side so high, (if it be to the causless neglecting and exposing his own children and family) that it may be wretchless prodigality: Which two extremes being by the help of the

a צדקה
b חסד

the former directions avoided, the rule will be, That the more liberal we are to them that want, or the more liberal in setting apart for them, to provide them a plentiful patrimony, the more acceptable it will be in the sight of God, and the more liberally rewarded; according to that of the Apostle, 2 Cor. 9. 6. *He that soweth bountifully, shall reap bountifully.* By which, I conceive, is meant not onely Gods abundant retributions of glory in another world, but even his payments of a temporal plenty and blessings here, to those who have been willing to make that Christian use of that earthly talent committed to their Stewarding.

a Μακρῷ̃ὸς ὃ πλοῦτος ἀστοῖσι ἔπεται ἀνθρώποισιν ἐλεύσεται· ὃς δὲ δόλῳ πλουτεῖ, ἀθέσφατον ἄδικον ἔχει μοῖραν. Hesiod l. 1. *Non manet mortuum, qui liberaliter opera charitatis exercuit.* Hier.

S. *Do you believe that liberality to the poor is likely to receive any such reward in this life? The reason of my Question is, because if there were any ground for the affirmative, I should conceive it a most convincing motive to all, even the most worldly-minded men, to* cast their bread *thus* upon the waters, *if it should return to them again in this life with increase. Liberality being a thing pleasant and delightful even to flesh and blood, to the most covetous-minded man; and nothing imaginable to deter any from the practise of so lovely a duty, were it not for the fear of diminishing our store, or bringing our selves to want by that means. I shall therefore in great earnest desire to hear your opinion in that point.*

C. I make no doubt of this truth, That mercifulness and Christian liberality is the surest way to plenty and contentment in this life; so far from ever being a means of impoverishing any, that it is most constantly (when exercised as it ought) a means of inrich-

Mercifulness rewarded with temporal plenty

b Τὰ ἐκ τῶν μὴ διδόναι τοῖς πένησι

ρίσαι τινά; who was ever made poor by bounty to his neighb. usq; *Julian. in fragm.* p. 372. c Ἀπολέσῃ μοι τὴν κλῆσιν ὁ κλέψας ἢ τὸν ἐμὸν ἀπολωλεκὼς οἶκον, οὐκ ἂν ἐλεήσαιμι τοῦτον; His patrimony which was violently detained from him, was yet preserved entire to him upon his liberality to them that wanted, out of the small possessions which he had. *Ib. Appellatur illud quod in pauperes erogatur Zacat, quoniam opes adaugeat; The Arabick word for Alms is taken from hence, That Alms increaseth wealth.* Saith the *Scholiast* on their *Rituall*: *Et quoniam erogatio ejus benedictionem conciliat opibus, Because the giving Alms brings Gods Blessing on Wealth,* Sa th *Al Bidawim.* According to that of the *Alcoran, Similes sunt iis qui opes suas erogant in via Dei, grano quod septem spicas germinavit; They* whi-

which lay out their wealth in the way of God, are like a grain that bringeth forth seven stalks. And so saith *Ebnol Kassei, Al Zacato, i.e. Alms, juxta nominis significationem denotat incrementum; at ex usu legis erogationem rataæ portionis opum è facultatibus designatis. The word literally signifies increase; but in the use of the Law, the giving a set portion of every mans wealth out of that which he hath.*

ing them. And that you may not think this a phansie or speculation or groundless confidence in me, I shall tell you, that I conceive there is not any one thing (temporal) for which there are so many clear evident promises in the Scripture as this. For the giving you ground of Faith in this, I will name you some. And a foundation I shall lay, *Deut.* 26. 11. where there is by God prescribed a form of prayer to be used by him that hath made an end of tithing all the tithe of his increase the third year, *i.e.* that, besides the Levites and Festival tithing, hath also paid the poor their patrimony, (as appears by the rest of the verse, and which till it be done, the third years tithing is not made an end of.) And the form prescribed gives the man that hath so done, liberty and priviledge of claim and challenge to all kinde of earthly blessings, Vers. 13. *Then thou shalt say before the Lord thy God, I have given to the stranger, to the fatherless, &c.* and thereupon, Vers. 15. *Look down from Heaven, and bless thy people Israel, and the Land which thou hast given us, a Land flowing with Milk and Honey.* The mention of the Milk and Honey, and affluence, is an interpretation what that blessing is which is there praied for so confidently, to wit, temporal plenty here: And Gods prescribing this form of prayer is argument enough that God will grant it to him, *i.e.* to every one that having performed this condition, doth humbly in prayer require the performance of such promise. Onely by the way, these two things must goe together inseparably, performance of the condition, and then prayer to God. According to that of the blinde man in the Gospel, that whosoever is a *worshipper of God, and doth his will, him he heareth.* Other places fit to be superstructed on this you have in the Psalms of *David.* Psal. 41. 1. *Blessed is he that considereth the poor and needy*; and what kinde of blessing this is, appears by the context, *The Lord will deliver*

liver him, preſerve him, keep him alive, bleſs him on the earth, &c. And beſides others, one remarkable place that Book affords, Pſal. 37. 25. *I have been yong, and now am old; yet ſaw I never the righteous forſaken, nor his ſeed begging bread.* What is meant by the righteous there, will be evident, if you adviſe with Verſe 21. *The righteous ſheweth mercy and giveth*; and Verſ. 26. *The righteous is ever* (or *all the day*) *merciful and lendeth.* His liberality is ſuppoſed ſuch and ſo continual (*all the day merciful*) that one would think it enough to exhauſt his patrimony, to bring him, at leaſt his poſterity, to want and beggery; and yet in all *David's* obſervation, he had found by experience, (ſo far as to make an Aphoriſm of it) that none were ever brought to want by that means: But, as it follows for confirmation of this truth, Verſe 26. *His ſeed is bleſſed*; his poſterity are as proſperous as if their Father had digged through the Mine into Hell (where the Poets thought * riches dwelt) to fetch out treaſure for them. Where although the rule do not neceſſarily hold ſo far, that no other means can make a merciful man poor, (for perhaps negligence, ſuretiſhip, ſome other ſin lived in, and bringing a curſe upon him, may; and mercifulneſs not prove antidote ſufficient to ſecure him againſt all other poiſon) yet thus far it doth in *David's* obſervation hold, 1. That that never brings any man to want; (whatever elſe may, that will not.) 2. That it is an ordinary means to help to more wealth, to enrich the poſterity, to beſtow temporal bleſſings on them: a benign favorable influence this hath upon all that belongs to him. And this (which *David* mentions as an Aphoriſm of his own obſervation) I believe I might extend to all ages, and challenge any Hiſtorian of paſt, or Obſervator of preſent times, to give one inſtance (out of his knowledge to the contrary) of any Chriſtian Almeſgiver that ever brought himſelf or his poſterity to want (nay, that did not thrive and proſper the better) by that means. Some notable examples I have known in my time for the confirming what I now ſay, but could never yet hear of any to the contrary. To theſe I ſhall

* πλοῦτον, Plato.

adde a few places of teſtimony alſo out of the Proverbs of *Solomon*, 11. 24. *There is that ſcatereth, and yet encreaſeth, i. e.* One ſort of ſcatterers there is that encreaſeth by ſcattering; and there is no cauſe of doubt but that the merciful is this kinde of ſcatterer, which farther appears by the oppoſition in the reſt of the Verſe, *There is that withholdeth more then is meet, and it tendeth to poverty.* It is indeed a ſtrange thing that ſcattering ſhould be a means of encreaſing, (giving, of having) and withholding, of poverty, (keeping, of not having:) but when it is conſidered how all temporal plenty is of Gods diſpoſing, how by his bleſſing and *opening his hand all things are filled* with plenteouſneſs, and by his withdrawing his auſpicious influence all things become improſperous, moulter and crumble into nothing, there will be ſmall difficulty in believing Gods promiſe for ſuch kinde of difficulties as theſe. Beſides, the following Verſes make it farther clear that it belongs to this matter. Verſe 25. *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf.* And ſelling of corn being an act of liberality, Verſ. 26. in oppoſition to him that withholdeth it, it follows, *Bleſſing ſhall be upon his head*; and Verſe 28. *The righteous, i. e.* the liberal again, (as oppoſite to him that truſteth in riches) *ſhall flouriſh as a branch, i. e.* be very proſperous. And though it follow in the laſt Verſe, *that the righteous ſhall be recompenſed on the earth*, i. e. meet with afflictions and puniſhments here; yet is that common ſtate of good men reconcilable with temporal bleſſings here, as may appear, *Mark* 10. 30. *He ſhall have an hundred fold more in this life, houſes, &c.* but this with perſecutions, the Chriſtians portion, along with them. So again, *Prov.* 13. 22. *A good man leaveth his inheritance to his childrens children.* Where if the good man be the ſame that is meant by that phraſe, *Rom.* 5. 7. it will be diſtinctly pertinent to this matter (and to the context would inforce in the following words, *and the wealth of the ſinner is laid up for the juſt:*) but if it be a more general word, yet then alſo this of the merciful will be contained under

der it. So again, *Prov.* 14. 21. *He that hath mercy on the poor, happy is he.* So. 19. 17. *He that hath pity on the poor, lendeth to the Lord:* The Vulgar read it, [*lendeth unto the Lord upon uſe*] (as *Iobit.* 4. 9. where it is ſaid of the liberal almſgiver, that he *layes up a good treaſure for himſelf*, the word which we render * treaſure, ſignifies a ſum of money put out to uſe) *and that which he hath given, will he pay him again*, and (it being lent upon uſe) pay him with uſe and intereſt alſo. On occaſion of which place I remember an ancient ſtory in *Cedrenus* (how trrue I know not) of a *Jew*, as ancient, ſaith he, as King *Hezekiahs* time, that having read this place, and weighed it, reſolved to try whether God would be as good as his word, gave all that he had but two pieces of ſilver to the poor, and then waited & expected to ſee it come again; but being not preſently anſwered in that expectation, grew angry, and went up to *Jeruſalem*, to expoſtulate with God for cheating him by this unperformed promiſe. The ſtory goes on, that he going on his way, found two men a ſtriving, engaged in an unreconcilable quarrel, about a ſtone that both, walking together, had found in the way, and ſo had both equal right to it, but (being but one, and not capable of being divided) could not both enjoy; and therefore to make them friends, he having two pieces of ſilver, doth upon contract divide them betwixt the pretenders, and hath the ſtone in exchange for them: having it he goes on his journey, and coming to *Jeruſalem* ſhews it the Goldſmith; who tells him that it was a jewel of great value, being a ſtone ſain and loſt out of the High Prieſts *Ephod*, to whom if he carried it, he ſhould certainly receive a great reward. He did ſo, and accordingly it proved; the High Prieſt took it of him, gave him a great reward, but withall a box on the ear, bidding him Truſt God the next time. The ſtory, if true, is an inſtance of the matter in hand; if not, yet an embleme or picture of it. So again, *Pro.* 22 9. *He that hath a bountiful eye ſhall be bleſſed. for he giveth of his bread to the poor.* Where the Affirmative promiſe is moſt punctual, and the reaſon to confirm it moſt

most remarkable, being but the repetition of the thing it self, (as principles are fain to be proved by themselves) the bountiful-minded man shall be blessed, why? because he is bountiful, *i.e.* no other Argument is needful to prove it but this; the promise, infallible promise belonging peculiarly to such. And *Prov.* 28. 27. *He that giveth to the poor shall not lack*: a most definitive large style of promise, from whence no exception is imaginable, if we had but faith to depend upon it. And lest you should think that this referred onely to the state of the Jews under the Old Testament, and belonged not at all to us Christians; you may 1. observe that these Proverbs of *Solomon* are not truths peculiar to that State, but extensive even to us Christians; & more peculiarly to faithful Christians, then to them, many of them. 2. That in the Gospel one place there is that repeats in sense one part of one of these places, that of 19. 17. [*He that giveth to the poor, lendeth to the Lord,*] to wit, *Matth.* 25. 40, 45. [*Inasmuch as ye did it to one of these, ye did it unto me.*] And then why may not the latter part belong to us also? 3. One plain promise of temporal things there is in the Gospel also to those that part with any of their goods for Christs sake, (and such sure are the Christian Almsgivers that doe it in obedience to Christs Law, and charity to fellow-Christians) *Matth.* 19. 29. and that in a general unlimited style, excluding all exception, *Mark* 10. 30. *There is no man that hath left house, or brethren, &c. and Lands, i. e.* worldly goods; but *he shall receive an hundred fold in this time* (the first lower Harvest, this season of Retributions) *Houses, &c. i. e.* temporal blessings here, and then over and above in another world, *everlasting life*: onely with a mixture of persecutions, as St. *Mark* (or St. *Peter*, who had asked the question which occasioned this Speech of Christs, and whose *Amanuensis* St. *Mark* was) hath it: As before I told you that *Prov.* 11. 31. after all those temporal promises to the Almsgiver, it is added, *He shall be recompensed*, or *receive his portion* of afflictions *in the earth*. By all these testimonies from the Word of God, both in the

ἐν καιρῷ τούτῳ.

New

New and Old Testament, I conceive this doctrine as clear as any in the Scripture, That the promise of temporal plenty to the liberal is so distinct and infallible, that it can be no less then 1. A very gross ignorance of plain Scripture not to observe it; and 2. an act of arrant infidelity not to believe it. Which I take to be the meaning of those words, *Luke 6.35. Love your enemies*, to wit, those which will never repay you those expressions of love mentioned Verse 34. and *doe good*, & *lend* (even to them from whom you so little expect any retributions) [a] *distrusting nothing* (so the Greek signifies, *doubting, fearing, distrusting nothing*; as *Eccles.*22.22. [b] *fear not*, and Chap.27.21. *is* [c] *without hope*, and 2 *Mac.* 9.18. [d] *despairing*, and in all the Bible in no other sense but that of distrust and despair) or making no doubt but that God will repay thee, though he to whom thou givest do not; at least never fearing that God will suffer thee to be the poorer for want of that which in obedience to him, and dependence on his promises, is thus liberally laid out by thee. Agreeable to which is that Apostolical saying of *Barnabas* in his Epistle, [e] *Make no doubt to give, neither murmure when thou hast given: give to every one that asketh thee* (where [f] [*not doubting*] before [*giving*,] and [*not murmuring*] after it, is a paraphrase of the phrase which I render [h] *distrusting nothing*, in St.*Luke*.) And 3. it is a strange (unreasonable as well as) unchristian sin, not to practise a duty which is in its own nature so amiable, so agreeable to our humour and disposition as we are men, that to him that believes, and so rests secure of this one particular [*that he shall not be the poorer for what he parts with on these terms*] there is not the least objection or temptation imaginable against it, though even the covetous man himself were allowed to be the objector.

a μηδὲν ἀπελπίζοντες.
b μὴ ἀπελπίσῃς.
c ἀπέλπισεν.
d ἀπελπίσας.

e οὐ διστάσεις δοῦναι, οὐδὲ διδοὺς γογγύσεις· παντὶ αἰτοῦντι σοῦ δίδου.
f οὐ διστάζειν.
g οὐ γογγύζειν.
h μηδὲν ἀπελπίζειν.

S. *I cannot but acknowledge the truth of your premisses, and reasonableness of the conclusion from them, and onely marvel what artifice the Devil hath gotten to ensnare men by, and keep them from doing that which is so agreeable to their humours and dispositions even as they*

are

are partakers of but ingenuous nature. God melt the heart and open the hand of the obdurate world, and teach us the due practice of it.

I shall presume you have no more necessary to be added to the explication of the duty here supposed [and thou when thou doest Alms:] *I shall call you from theme to the second particular mentioned, the* Caution interposed, *and desire to know what that is.*

Of vain-glory.

C. The Caution is, *That we doe not our alms to be seen of men*, or use any means in the doing of them to have glory of men, to be praised or commended by them. For this is an infirmity very ordinarily insinuating it self in our best actions, to blast and defame them in the eyes of God; every man being apt to desire to be better thought of by man for the performance of this duty, especially if he be an exceeder in it.

S. But were we not commanded before, that our light should shine before men? *What is that but to doe our good works so that men might see them?*

Letting our light shine before men.

C. To this I shall answer, 1. By telling you that the performance of duties to God may be either publick, or private; the one in the Congregation, the other in the Closet: the former ought to be as publick as it may, that so it might be more exemplary, and tend more to the glorifying of God; and to that the shining of our light belongs: the second, as private as it may, to approve our selves the more to God, and to demonstrate that it is onely our love and obedience to him, and not our desire of the praise of men, that moves us to doe what we doe; and to this second sort of performances this Caution here pertains. And though this be more illustriously observable in the two following duties of Prayer and Fasting, yet will it hold in some measure in this also; the Church being designed for giving also, and every Christian anciently wont to bring somewhat to the Corban every time he came to Church, a remainder of which custom we have still in the offertory at the Sacrament. 2. That there is great difference betwixt *doing our good works so that men may see them*, and *doing them to be seen of men*; and again, between *doing them so*

before

before men that they may see, and glorifie our Father in Heaven, and *that we may have glory of men*. The former, if it have not the latter to blast it (and if it be truely so, it excludes the latter) is onely a Christian charitable care that my good actions may be exemplary to others; the second, that they may be matter of reputation to my self. The former respects onely Gods glory, and not mine own; the second, mine own vain aiery credit here, and not (or more then) the praise or glory of God. The first is a most divine Christian act, an expression of great love of God, and desire to propagate his Kingdom, of great love of my Brother, and desire to make all others as good as my self, by setting them such Copies on purpose to transcribe: the second is an evidence of great passion and self-love, and impatience of having our reward put off to so long a date as the reversion in another world. And consequently these two are very different, and accordingly are most diversly rewarded: The first with a great degree of glory, for the glory we have brought to Gods name; the second so odious in the sight of God, that even our almsgiving, or best actions, are eaten through by this means (and smitten as the gourd with the worm) and come to nothing, finde no reward in another world; the little reputation gotten here and affected by us, must serve our turns as the only reward we are to hope for: which shews the unhappiness and folly of this sin of vain-glory, it robs us of all the reward that our most esteemable, acceptable free-will-offerings, our works of mercy, can hope for from God.

S. *Is this desire to be seen, and love glory of men, a sin, or no?*

C. I must return answer by these degrees. First That that part of our constitution that is so pleased with a little, mere, empty, vain blast, a fair, which signifies so little when had, and (like the wind) is soon and causelesly changed into the contrary, is a very pitiful piece of carnality; and if it be indulged to immoderately, or if it thrive so well in us as to become the principal or chief mover in any, especially in our best performances,

it

it is then a ſinful and very culpable piece of us, not only depriving us of all other reward which awaits good actions, but * withall cheating the ſoul, and poſſeſſing it with that which is directly contrary to that love of God, and value of his acceptance, which is neceſſary to denominate the beſt things good. Secondly, from this it follows, that any one who is ſtrongly enclined to this, is obliged not onely to pray againſt it, but to deſign wayes to mortifie it; not onely by conſidering the huge vanity and withal danger, of it, but by repreſſing deſires of it, repelling injections of ſuch fancies, giving them no ſtay upon the Soul, and working ſome acts of revenge, at leaſt ſelf-denials, in this kinde: as ſometimes in ſome indifferent things (which might lawfully be done, but yet have no kinde of goodneſs in them, nor are viſibly ordinable to any good end) to deny himſelf the doing or ſaying them, if that principle of vainglory ſuggeſt them, and nothing elſe, (eſpecially if that ſuggeſt them any thing ſtrongly;) and in brief, having and keeping a ſtrong guard over this weak part, that it neither cauſe danger, nor betray to loſing the reward. Thirdly, that the love of God, the value of his acceptance, and the comfort of a good conſcience, ought to be ſet up againſt this uſurper, and made the principle of all thoſe actions which have any thing of good in them; and that thoſe things of which theſe do not, or cannot own to be the principles, be not reflected on as things of any weight, or that adde any thing of worth to any man, nor (if they may be as a diverſion innocently taken in) purſued with any deſign for their own, or that acquiſitions ſake, ſave onely as that may advance a ſuperior end. This being ſaid on one ſide, I conceive it perfectly lawful on the other ſide, Firſt, to look on a good reputation as on a good eſtate, *i.e.* as a very proper engine to doe good with, and that neither to be prodigally miſ-ſpent, nor poſſeſt unprofitably. And if the heart be ſincere (and not as it is ordinary in covetous perſons, that pretend to wiſh for great eſtates only to doe more good, but at preſent doe little good with what they have; and when they get more, are forced to

* ὡσὲ οὐκ ἐστιν ἐν τῷ ἐπαινεῖσθαι ἢ μὴ ἐπαινεῖσθαι τὸ πᾶν τὸ ἀρετὴ εἶναι ἀλλ' ὑπὸ τῶν ἀγαθῶν. *Plotinus ep.* 32.

Deſire of a good reputation lawful in ſome caſe.

to diſcern and diſcover the fallacy they had put upon themſelves) and if the wayes of acquiring it be direct, ſuch as God may be moſt likely to proſper, *i. e.* doing things ſubſtantially, and not onely ſuperficially good, (not uſing of tricks and deceits or *fucus's* to ſet out beauty, but a perfect wholeſom diet, yet not excluding the addition of faſhionable ornaments, ſuch are wit, chearfulneſs of diſcourſe, &c.) and then deſigning this acquiſition (thus regularly gotten) onely to pious uſes, the glory of God, the benefit of others, and the mans own living as profitably as he can, fruit to his account; If, I ſay, theſe Cautions be taken in, I conceive it very lawful both to enjoy, and to acquire, and ſeek a good reputation: whereas to doe this either for it ſelf alone, abſtractedly from ſuch explicite deſign, or in a ſuperior degree for that, then for tother nobler end, or immoderately and intemperately and with tranſportation for that; this makes it preſently ceaſe to be ſo.

So alſo the being pleaſed with it.

Secondly, the being pleaſed with this, when it comes (either deſigned or not deſigned) in order to or in proportion with this good end, is perfectly lawful: and it will be judged whether it be ſo or no, by this; whether the deſign of the good end be as intenſe as this pleaſure is (I ſay not ſo ſenſibly delightful, but as conſtantly & induſtriouſly purſued as this is ſenſibly delightful) or whether the cõtrary be diſcernible upon ſtrict ſurvey & intire judging.

Thirdly, the good work being ſecured upon the right or good principle, and reputation being either not ſought at all, or ſought explicitely (or habitually) in order to ſome real good (living the more profitably, &c.) if praiſe do come in to the actor, (as many times earthly bleſſings do, *Matth. 6.* 33.) I conceive it may be taſted (ſimply as it is ſuch) as a refreſhment to the weary, and encouragement to the laborer (among the reſt of Gods bleſſings and ſo as Wine moderately uſed, if it do cauſe ſome gladneſs in the heart, I cannot lay guilt on that. But the ſafeſt courſe is (eſpecially where the inclination is naturally ſuch as makes the utmoſt caution neceſſary) before I deliberately taſte this pleaſant liquor, to conſider to what good uſe of mine or others

The ſafeſt courſe.

others it tends; and, if I finde to none, to abstain from sipping of such delicacies. But if any such use be (not onely possible, for almost every thing is so, but also) visible, or but strongly probable, I know not that that should be neglected, or not pursued, onely to deny my self that praise which I foresee, if I taste, will be pleasant to me. Lastly, in performing of things in themselves pious, or directly ordinable to a pious end, if I either desire or feel pleasure from praise, it will be easie enough to judge (and to keep my self from deceit in judging) whether I doe so (either wholly or immoderately) for my own praises sake, or else for the good that is in the action, or that may come from the praise, and onely secondarily and moderately (and in subordination to that) for the pleasure of praise to my self. And that is the matter in hand; and therefore every man is left to pass judgement on himself, and to take care that he do not lose the substance for a wretched shadow, or (worse then so)* weaken that pretious flame within him, the love of God which seldom wants allayes, but rather all acts of heightning it) by indulging to a little false love of himself in his sensual capacity.

* Δι' ἐπαινῶν τὸ γλυκὺ τῶν κτηθεὶν πόνων πέφυκεν ὀπηκαταῤῥεῖν, καὶ αἱ τῆς σαρκὸς ἀναζωπυροῦνται ὀδοναι. Thoi. epist. 32.

S. *But if it be lawful to receive and taste the pleasure of praise, why is it not lawful to desire or design it?*

Designing of praise differs much from receiving or tasting it.

C. I answer, That the designing of praise differs much from the receiving or tasting it.

The end designed in any action is one of those things which (as being essential to the action) gives it the denomination; which of any thing that is but accidental or extrinsecal, cannot be said. From hence it follows (to this matter of the praise of men) that in a spiritual action to design the praise of men, though but as a subordinate end, is to mix a secular with a spiritual work, and that will defile it, and maim it, and rob it of the reward. But if it be designed as the principal end, then first it makes it cease to be spiritual or Christian, (and the reason is clear, for to its being so, spiritual, or vertuous in the Christian sense, * all must concur,

* *Bonum est ex causa integra.*

cur, the principle or motive, and the end or design must be Christian and spiritual; and if either of those be wanting, it is not vertuous: And if it be thus principally designed to the praise of men, not of God, then that necessary end is somewhat, and that somewhat is wanting;) and secondly, it renders the whole action considered together a gross dissimulation or hypocrisie, and an interpretative impiety, in preferring the praise of men before the acceptance of God, which is directly contrary to all justice and duty; and thirdly, a sacrilege, in prostituting a sacred thing to so vile uses. So likewise, when the action is matter of duty, and so necessary, as being under precept, it is also necessary that it be done principally in obedience to Gods precept: and if it be not so, but either onely or principally for the praise of men, then still it is, 1. no obedience to God; and 2. if it be abstaining in matter of a negative precept, it is an evidence that the person more fears the disreputation of men then the displeasure of God; or if it be in matter of affirmative precept, it is an argument and testimony again, that he will doe more for the praise of men then to approve his obedience to God; or if it be, though not principally, yet subordinately, for the praise of men, then again it is a maim in that obedience. Onely in indifferent actions, if we design them to that praise that is proportionable to them, and doe that not immoderately, but in such a temper of appetite as is regular, and answerable to the lawful desires of any other worldly blessing (for that the praise of men is such, appears by its being proposed as a reward in Scripture; and that it is not onely the advantageousness of it to us, in respect of the benefiting others by that means, either by our authority or example, that makes it a blessing, appears from hence, because it is a blessing (and the contrary a curse) even after death, when, as we have received our reward in Heaven, so we cease to be capable of making use of our authority to the edifying of others) then there is not from either of the two former considerations any such obliquity to denominate it a crime, though yet there is enough to keep down

that which, by having designed a good end, might from indifferent have grown vertuous, from advancing to that dignity, to continue it in that lower Form or Classis of Indifferents, as a kinde of Non-proficients or unprofitable servants, which with good usage might have improved or ascended higher, but have neglected to doe so.

But now on the other side, for the coming in of praise undesigned in any of all these, it is but accidental to the person or action, and so that of which I am no way guilty (as of what I have designed I clearly am:) and being not culpable in the coming of it in, and being a blessing of God in it self, certainly to reject a blessing of God's cannot be my duty; but on the contrary, to look upon it as a blessing of God's, a performance of some part of his promise to his servants, and a testimony to their performances, and so to bless and praise him for it, is strictly and absolutely a duty. And as it is a duty so to acknowledge and bless God for it; so simply to taste it as it is, *i. e.* as a blessing of the earth, sent me by Gods providence, and to enjoy it as such, with that pleasure and thanksgiving which is proportionable to it, is no irregularity, and so no fault in me; nor is in this case made such by any, either ill or secular principle, or design, motive, or end; for it is supposed that these are both spiritual and Christian. In brief, it must be resolved in every action, that that which is merely accidental (as the consequents or shadows) must be solemnly distinguished from that which is essential (as the motive and end are) that which is merely extrinsecal from that which is intrinsick, and so consequently must be done here; and if it be, this difficulty is answered.

Praise of men considered as a temptation to inordinate pleasure.

S. *But what if the praise of men, that comes in to me, tempt me to immoderate and excessive pleasure and transportation: may I doe or say that which will probably bring me that praise, and with it that temptation?*

C. In that case as I foresee, so I must fortifie my self against, that temptation, and either wholly deny my self liberty

liberty to take that pleaſure, or take ſpecial care to moderate it; and if that prove ſucceſsful to me, or till it prove unſucceſsful, it is clear I am not bound to abſtain from that action upon that objection onely.

S. *But what if having formerly and frequently had this warning againſt this temptation, and having been thus fortified, I have yet conſtantly been foiled as oft as I have met with the temptation, and ſo judging by my own experience, have no reaſon to hope the contrary if I am again ſo tempted: am I not then bound to abſtain from that action, whatever it be, which will probably bring in that praiſe, which will certainly bring that temptation?*

C. I anſwer, That in this caſe the matter of the action is to be conſidered, and ſuppoſing that not to be bad or ſinful, (for then there is no queſtion but I am bound to abſtain from it, without the addition of this farther charge againſt it) it may then again be of three ſorts: either firſt, indifferent, under no precept or prohibition; or ſecondly, neceſſary, under precept, and ſo matter of duty; or thirdly, that which is neither of theſe, neither indifferent, nor yet neceſſary, but yet vertuous and excellent, more then is required by ſtrict duty, and ſo better, and that to which God promiſes reward.

Three ſorts of actions conſiderable in this matter.

S. *What if it be indifferent, neither ill, if it be not done, nor better, if it be?*

Indifferent.

C. Then there is no queſtion but the foreſight of the danger and weakneſs ought to reſtrain me from that indifferent action.

S. *What if it be under precept?*

Commanded.

C. Theſe precepts commanding ſuch or ſuch actions are to be ſuppoſed Affirmative precepts, which therefore do not binde * to doe them alwaies. And if it be indifferent whether it be done at this time or no, *i.e.* neither commanded to be done at this time, nor better to be done at this time, then ſuppoſing ſome other ſeaſon to be leſs obnoxious to the temptation, I am to abſtain now and doe it then. As in caſe it be in all reſpects indifferent whether I pray or give an alms now, or at another time, I am to chuſe that time where-

* *Ad ſemper*

in I foresee, least of that danger from that temptation.

S. *But what if it be at a time when it cannot be neglected without some breach of duty, as an act of affirmative precept may by some concurrence of circumstances become duty at some one time; must this danger deter me then?*

C. No, it must not, for that were actually to sin, to avoid the danger of possible or probable sinning.

S. *But what if the action be not necessary at that time, i. e. not under precept, but yet of that nature, that the more frequent it be the better it is, as whatsoever number of hours of daily prayer be affirmed or supposed the Christians duty, if it be yet another hour beyond the former, (that intercepting no other business to which I am obliged by strict duty or charity) what is then to be affirmed?*

Better. C. This falls into the third sort of things at first enumerated, those that are better, but not necessary; excellent, or rewardable, but not under precept. And of them the difficulty is greatest; because as there is not particular precept to make the doing of them necessary, so there is not simple indifferency to make the omitting them as good as the doing of them. But yet the resolution may be this, that though I am not bound in that case to doe that excellent thing, (for by its being not necessary, but excellent, that is supposed) yet I may lawfully doe it, if the advantage that is in my view, to the glory of God, the good of my brother, &c. be above the proportion of the danger of falling into sin, that I incur by attempting it.

S. *But what if the danger be greater or more visible then the advantage is?*

C. Then to him that apprehends it so it is not lawful.

S. *But what if the danger and advantage be equal, or apprehended to be so?*

C. Then from that equal balancing of their circumstances, nothing can be defined as yet; but then some other circumstance may be considerable, and direct me to the

fine it lawful to doe that excellent thing, which is thus supposed to be in the even poise betwixt the advantage and the danger. For then, first, the consideration that it is best in it self, will incline to make it lawful, and nothing hinder it to be so: For as, when there is neither danger on one side nor advantage on the other, that which is best, is lawful, certainly; so in reason it is to continue, when, as there is addition of danger, so there is of advantage proportionable. But then, secondly, there is another circumstance which makes the difference considerable. For he that doth that better action in order to that advantageous end, prudently and industriously, is accepted by God according to his intention and endeavour, though it fall out that that advantage do not follow; and so though that advantage be not certain, the vertue, and acceptableness, and reward of his action is certain: whereas on the other side, as the falling by that tentation is not certain in it self, so it is far from being at all intended by me, but all fortificatiions made use of by me to the contrary, and so further some matter of hope left, that though I have hitherto constantly faln, yet I shall not now be so weak or unhappy. And thirdly, if I do fall, yet there being nothing of my choice, at least deliberate choice, or intention in that, (but onely a treachery of some weak part of flesh about me, which against my deliberate will, and my Prayers to God, and faithful endeavour, betrays me to it) I shall hope this will pass for an humane frailty, if I do so fall; and the excess of the charity or love of God, and zeal to advance his glory, will be able to cover such a sin as this; as the Martyrs constancy and perseverance in confessing the Faith of Christ, did cover some greater sins, *viz.* killing themselves, rather then they would have any villany committed upon them.

S. *But will not my foresight of that danger oblige me to prevent or avoid it? and if I doe not so, will not that sin become deliberate and voluntary to me, if I deliberately and voluntarily venture my self into that temptation?*

C. In the present case I do not voluntarily venture

my self into that danger, as *voluntary* signifies that which I doe either upon the free motion of my own will, or upon some carnal end or motive of mine own, (as it would be, if either the thing designed by me were not better, or not lawful) for it is clear, I venture the hazard onely in intuition of some good to others, or of somewhat otherwise tending to the glory of God; and were it not for that, I would not venture it. And secondly, though I venture deliberately the possible, nay, probable, danger of falling; yet I do also deliberately and industriously fortifie my self that I may not fall, and that is matter of some hope that I may escape. And if still, through humility and fear and caution, I do not hope it actually; then though it be lawful for me, nay, perhaps better, to abstain from that better upon that fear, because that fear proceeds from one excess of love, (and every excess of love to God denominates the action better) yet if it fall out that the excess of love lie the other way, and incline me strongly, and so carry me to that other pursuit of the glory of God in benefiting of others, even to the despising my own danger of sin (I say not, sin, but danger of sin) in that pursuit; I suppose this will be still lawful to me, being caused by so noble an impellent, *i.e.* onely by the excess of love. And if in the event some sin thus fall from me, it will be but frailty still, reconcileable with my loving of God, and so with the continuance of his love to me.

S. *I have by my questions given you occasion to beat this matter of the praise of men very thin; be pleased now to give me the sum of all in few words.*

Desire of glory of men to a sin.

C. It is this, That the desire or design of the praise of men in the best action is surely a sin, as a deflexion to the creature; and if it be the principal motive of our actions, then a wasting sin, unreconcileable with charity or the favour of God, (for it seems the praise of men rules in us and not the love of God:) but if the love of God be the principle, or prime mover of our actions, and this other, of the desire to be seen of men, do onely steal in as a secondary carnal interest of our own; then, though it be a sin still, and such an one as will deprive us

us of all future reward of that good work to which it is adherent, yet, through Gods mercy in Christ and his equitable interpretation of our infirmities, it will not prevail so far as to separate between God and us eternally, or to cast us out of his favour. Mean while this favour which he findes that is thus guilty of this blasting sin, will give him but little encouragement or comfort to indulge to it, when he knows that when it is the chief in his heart, (the principle of his actions, or superior to the love of God in him) it is then an act of arrant infidelity, and little mercy to be expected then; and even when it comes in but as a secondary, (appendant to his good deeds done out of a right principle) it is yet then a means to deprive him of all the reward or benefit of his best actions, his Almsgiving, Prayer and Fasting, yea, and brings him low, to a very sad state here, and to a (comparatively) mean one hereafter. All which he that will adventure for a little paultry praise, that mere blast and winde and breath of sinful men, is sure very ill advised.

S. *This being so unhappy a sin, and yet so hardly gotten out of us, what means can you direct me to to prevent it?*

Means to prevent it.

C. 1. A consideration of the price it costs us, [*Ye have no reward of your Father which is in Heaven*] or [*they have their reward*] here, and so none behinde in another world. 2. A resolution before-hand, never to make my good deed more publick then the circumstances (necessarily attending the present occasion) extort from me. If I doe every good deed in the season and place that God represents the object to me, let him alone to provide for his own glory that is to rise from it; and therefore I shall not need in that respect to use any artifice to publish it, under pretence of making my light shine before men. Therefore I say, the second means will be, a resolution not to make my good action more publick then it needs must, as by blowing a trumpet, or using any means proportionable to that, though in a lower degree, to call mens eyes toward me; or to doe what I doe (on purpose and by choice) in the

market-place or street, or places of publick meeting and
ἐν συναγωγαῖς concourse, (for so the word rendred *Synagogue* signifies.)
But 3. rather on the other side, if I finde that humour
of vanity getting in upon me, to labour for the greatest
secrecy imaginable, (for that is meant by that high phrase
of [*not letting the left hand know what the right hand
doth*]) which, by the way, gives also a very useful ad-
vertisement for our direction in our dispensing of alms:
Not to doe them so much to the Begger in the street,
(who 1. is here (by accident) literally forbidden, *Vers.* 2.
[*not in the streets,*] and 2. for the most part is a *disor-
derly walker*, and not the fittest object of such charity,
(relief of his wants, without requiring his labour, being
the nourishing his idleness) and withall 3. the publick-
ness and openness which is necessary to the giving to
him, is most useful and instrumental to our vain-glory)
as to the poor laborer in secret, the House-keeper that
comes not abroad, and yet needs aid and relief most tru-
ly, to support the burthen of a numerous hungry fami-
ly, and withall cannot be any temptation to our vain-glo-
rious humour, at least, is not so probably as the other.
4. The contemplation of the reward that attends my
contempt of the praise of men, a thousand times more,
even in kinde, then that which the vain man attends to;
to wit, to be praised of God openly before Men and An-
gels, in a full quire, all looking upon us and applaud-
ing, (whereas a few spectators of sinful men is all that
can here be compassed:) and not only being praised, but
rewarded also. And to fortifie you better, you may
observe 5. that no person that receives the praise of
men with any gust, is ordinarily able so to carry it, but
it shall be discerned by those that are long near him;
and when it is discerned, it is a quality generally look-
ed on in others with so much contempt by all men, even
by those that are guilty of it, that it really takes off
more from the reputation of the best performances then
any one ordinary vice can doe: And then the less this
is discerned by the person himself, the more unhappy
are the fruits of it to him, and he yet the more mean; as
he that thinks he is admired by all, and is deceived in it.

This,

This, as it is prodigiously true in a mere *animal gloriæ*, excessively taken with this pleasure, so it is proportionably in any other, that being so in a less degree, is yet too far so as to be discerned; and if, by careful concealing (without mortifying) the humor, it be not universally discerned, yet stil those that do discern it, which generally are the wisest, and also the most censorious, (whose discerning it is of most concernment) will accordingly judge of him. And if particular care be not taken of this, this humor will be the most contrary to the good end which alone is pretended to make it pardonable, and the most destructive of it of any thing.

S. *I conceive you have now gone through the first of the three things, and fully satisfied all my scruples: God grant my obedience and practice and observation of your directions may be as perfectly compleat, and impartial, sincere, and universal. I shall call you now to proceed to the second, beginning at the* 5th, *and extending to the* 16. *verse. In all which I expect what you will observe unto me.*

Sect.II. *Of Prayer.*

C. The same general parts that before; a Duty supposed, and a double Caution interposed. The Duty supposed is *Prayer*; that great prime branch of the worship of God, required of all that acknowledge God to be God, and most reasonable for all that acknowledge 1. the World to be ruled by his Providence; 2. themselves to have any need of his grace or pardon; or 3. that hope for any reward from him in another world.

S. *I shall desire your direction in divers particulars concerning this duty: And first, How many sorts of prayer are there?*

The sorts of it.

C. There is first Prayer of the heart, and of the tongue. Prayer of the heart, when the Soul sighs out its desires unto God; and of the tongue added to that, which is then Vocal Prayer. 2. There is either publick or private Prayer. Publick of two sorts: First, in the Church; secondly, in the Family. 1. In the Church, or meeting together of all that will joyn with us, called together by tolling of a Bell, &c. And this very useful and

and necessary, 1. for the publick Testimony of our piety; 2. for the stirring up and inflaming of others; 3. for the making of those common publick requests wherein all that meet are concerned, (as for all men, the whole Church, the Rulers and Magistrates of that Community wherein we live, for pardon of sins, the gift of Grace, preservation from danger, and all other things that as fellow-members of a Church or State we may stand in need of;) 4. for the prevailing with God, (the union of so many hearts being most likely to prevail, and the presence of some godly, to bring down mercies on those others whose prayers for themselves have no promise to be heard) especially if performed by a consecrated person, whose office it is to draw nigh unto God, *i.e.* to offer up prayers, &c. to him, and to be the Ambassador and Messenger between God and Man: Gods Ambassador to the people, *in Gods stead, beseeching them to be reconciled*; and the peoples Ambassador to God, to offer up our requests for grace, for pardon, for mercies, to him. Then 2. in the Family, which is a lesser Congregation, the Master or Father of which is to supply the place of the Priest (and to provide this Spiritual food for all that are under his power and charge, as well as their corporal food) and to ask those things which in that relation (of members of the same family) are discerned to be most needful for all there present. Then for Private prayer, that is of two sorts again; either of Husband and Wife together, (who are as it were one flesh, and have many relations common to one another, and yet distinct and peculiar from all others) or of every man and woman single or private from all others, in the Closet, or other place of retiredness.

The parts. S. *Having mentioned the sorts, you will please also to mention the parts of Prayer.*

A division. C. Those are set down by St. *Paul*, 1 *Tim.* 2. 1. *Supplications, Prayers, Intercessions, Giving of thanks.* The first seemeth to refer to Confession and acknowledgment of sin, and beseeching pardon for it. A necessary daily duty both in publick and private, for our selves and others; onely in private fit to be more distinct and particular,

ticular, by way of enumeration of the kindes, and acts, and aggravating circumstances of sin. The [b] second is the petitioning or requesting of all things necessary for our bodies or souls in all our capacities, either as single or double persons; as members of Families, of Kingdoms, of Christendom, of mankinde it self. The [c] third is the interceding or mediating for others, offering up prayers for friends, for enemies, for all men, especially for our Lawful Governors, Kings, and all that be in authority, Spiritual or Civil. The [d] fourth is the returning our acknowledgments to God for all benefits received by us or others: being bound by the rule of gratitude, to be mindeful of what we have received; by the rule of piety, to acknowledge Gods hand in bestowing them; of charity, to be sensible of whatever good any part of mankinde hath been partaker of from that great Spring of goodness, as well as our selves; and by all these, to express all in our Prayers and addresses to Heaven.

b προσευχαὶ

c ἐντεύξεις

d εὐχαριστίαι

S. *My next enquiry must be*, how often *this duty must be performed.*

C. This great duty, consisting of these so many parts, must be performed frequently by all and every Christian, without any slackning or intermitting of it; but how frequently, there is no precept in this place or any other Scripture: which argues, that though the substance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will-offerings) to every mans own conscience and prudence, as occasions and circumstances shall direct. Yet from the commands and examples of Scripture, some special directions we may take with us. As 1. That one day in seven is to be set apart for this purpose, (though not to be all spent in the performance of this one duty, yet) for this duty to be carefully performed both in the Church, the Family, and in private; and that with more solemnity then ordinary. 2. That other times, taken notice of by the Church, either by way of commemoration of particular passages in the story of Christ, of his Saints, &c. or by way of commemoration of some notable benefits received, or on occasion of particular urgencies,

The times.

urgencies, &c. be by us solemnly observed also, according to the rule of the ancient Catholick, or of the present particular Church wherein we live, in like manner as the Jews observed their daies appointed them by Law. 3. That no man omit to perform this duty, at least morning and evening, every day; this being solemnly required of the people of God, directed by the law of piety to begin and close all with prayer, (which the very Heathens could judge necessary) and being the least that can be meant by that precept of the Apostle, of *praying without ceasing*, or *continually*: Which is thought by many to extend no farther then in proportion to the * daily sacrifices among the Jews, which were constantly every morning and evening; but by none interpreted or conceived interpretable to any lower proportion. But then 4. the examples of holy men in Scripture do adde unto this number, some more, some less. *David* in one place specifies the addition of a third, at *morning, and at evening, and at noon-day will I pray, and that instantly, i.e.* in a set, solemn, intense, earnest address, *Psal.* 55. 17. (and so *Daniel*, Chap. 6 10.) and this of noon-day is the same with the sixth hour, which is a time of prayer, *Acts* 10. 9. used by St. *Peter*. Others again observed the ninth hour, *i.e.* about three of the clock in the afternoon, as *Peter* and *John*, *Acts* 3. 1. which is there called an hour of Prayer, (it seems commonly observed) and by *going up to the Temple*, it is likely that publick prayers were used at that time, (or if not, it is clear it was to pour out private devotions) and this superadded to the former is a fourth time. And there is little doubt but that the third hour, *i.e.* nine in the morning, was an hour of prayer also, as will appear by *Acts* 2. 1. compared with ver. 15. and then that is a fifth time. And the evening prayer being answerable to the morning, and so used at six in the evening, as the other at six in the morning, the custom of godly men hath been to shut up the evening with a *compline* or prayer at nine of the night, and so that is a sixth time. To which *David* seems to adde a seventh, *Psal.* 119. 164. *seven times a day do I praise thee*: where praising

* Θυσίαι ἐνδελεχισμοῦ, Exod 29 42. See Eccles. 45. 14. καθ' ἡμέραν ἐνδελεχῶς θυς.

sing being the fourth part of prayer, may be a denotation of the whole duty: although the truth is, the phrase *seven times* may possibly be taken not strictly to signifie that number, but as a phrase or form of speech to denote frequency. These directions put together, (and pondered and compared with the leasure that every man hath from the duties of his calling, and with the great invaluable benefits of prayer, and with the power of importunity, *i.e.* frequent coming to God in prayer, acknowledged by Christ, and with the concernance of those things which we may ask and obtain by prayer, (above most other things which we spend a great part of our time on) and with the reasonableness of giving God a liberal portion out of our time, as well as our estates, who hath allowed us so much besides to our own uses) will be very helpful to any that will judge discreetly what is to be done in this business; and then still you must adde this resolution, that what is well done and well weighed for circumstances, being for the substance a duty commanded, the more of it is performed, it will be the more acceptable to God.

The Forms.

S. *From these Scruples satisfied, give me leave to proceed to another: What kinde of forms my prayers may, or must be presented in.*

The lawfulness of set forms.

C. In this there are two questions couched. 1. Whether any set form be Lawful to be used. 2. If it be, Whether any other may be used. And then, what directions may be had for that. To the first I answer positively, That set forms of prayer are lawful, both as the word [*set*] signifies premeditate limited forms, as opposed to extemporary; & as it signifies prescribed, and for some occasions and uses commanded. That it is lawful to use a set determinate form of words, either written or fastned in our memory, is apparent both by the example of Christ, who in St. *Luke* bids us *When we pray, say, Our Father, &c* (not onely pray after this pattern, as the words in St. *Matthew* may be interpreted; but use these very words, *When you pray, say, Our Father, &c. Luke* 11. 2.) and of *John Baptist*, who *taught his disciples to pray* in some form, though we know not what it is,

Luke

Luke 11. 1. as also of the Priests under the Law, by Gods appointment, that used a set form of blessing the people, *Num.* 6. 24. and of our Saviour himself, who used a part (if not the whole) of the 22. *Psalm* upon the Cross, *My God, my God, why hast thou forsaken me, &c.* and of the Church of the Jews, and Christian Churches through all times, who have had their Liturgies, as wayes and formes of serving God publickly, and as means to preserve the true Religion from all corruptions in doctrine. And to these Arguments may be added one more, of common observation, That even when the Minister (or whosoever is the mouth of the rest) prayeth, though in a form of his own present extemporary effusion, yet at that time all others present are limited to his conceptions, and pray in as stinted a form as if what the Minister prayes were read out of a Book, or dictated by his memory. That it is also lawful to use a *set* (as that signifies a *prescribed*) form of prayer, is as apparent, 1. By Christs prescribing one, which he would not sure have done, if it had not been lawful to have used it being prescribed; and so also, 2. by the other examples mentioned, which are most of them prescriptions; 3. by the no objection against the use of them; for sure if it be lawful to use them, it is lawful to prescribe them at some time, and for some uses, (for that a thing in it self acknowledged and proved to be lawful, should by being commanded by lawful authority become unlawful, is very unreasonable, unless Lawful Magistrates be the onely unlawful things) and at other times to use other liberty is not forbidden, and so hereby there is not any invasion or tyranny used upon our Christian liberty; 4. by the great benefit that accrues to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinences of the sudden effusions; and the same still in constant use, and so not strange or new to them, but such as in which they may with understanding goe along with the Minister, and by the help of their memory the most ignorant may carry them away for his private use, and generally those that want such helps, are by this means

means afforded them; and lastly, by the consideration of this one special farther advantage of them, viz. that by means of prescribed Liturgies the unity of Faith and Charity is much preserved.

Of other unprescribed Forms.

S. *Well then, supposing these* Set-forms *to be lawful in themselves, and lawful to be prescribed, another question you taught me to ask, Whether* any other may be used but such.

C. Yes doubtless: For the Church being obeyed in the observance of the prescribed Liturgy in publick, permits sometimes (and upon special incidental occasions prescribes) other forms in the Publick Congregation, so it be done prudently, and piously, and reverently, and to edification; and so also in the family, or in visitation of the sick, if the particular condition of one or other do require it: and in private, in the Closet, it is not supposed by our Church but that every one may ask his own wants in what form of words he shall think fit; which that he may doe fitly and reverently, it will not be amiss for him to acquaint himself with the several addresses to God, which the Book of *Psalms*, and other parts of holy Writ, and all other helps of devotion will afford him, either to use as he findes them fit for the present purpose, or by those patterns to direct and prepare himself to doe the like.

The qualifications of Prayer. 1. in the Person.

S. *What qualifications be required in our prayers to make them acceptable to God, or prevalent with him?*

C. Three sorts of qualifications. One in the person that prayeth; and that is, that *he lift up clean hands without wrath or doubting*, i.e. 1. That he be purified from all wilful sin, bring not any unmortified wickedness with him for God to patronize. 2. That he have charity to his brethren, and humility; the two contraries to wrath. 3. That he comes with confidence to Gods throne assuredly believing that if he ask what he ought, and what God hath not decreed against, God will grant it him either in kinde, or by giving him that which is better for him. For this a Christian is bound to believe, that God is the *hearer of prayer*, that they which *ask shall have*: onely this with these limitations, unless God by his all-seeing

seeing eye judge somewhat else better for us, or by some particular decree hath determined the contrary; as when the destruction of a Nation is determined, then though *Noah*, *Daniel*, and *Job* intercede for it, *they shall onely save themselves*, but not the Nation.

S. *What sort of qualifications is there?*

In the Prayer. C. In the prayer it self. As 1. That the matter of it be justifiable; such things as God hath promised to give his children: or when that is doubtful whether it be such or no, then with submission to his wisdom as well as his will, if he seeth it best for us, and not otherwise. 2. That the things that belong to our souls, and wherein God may most be honored, and our neighbour benefited, be most and primarily desired. 3. Zeal or fervency. 4. Attention, as it is contrary to wandring idle thoughts; which (though they are very apt still to interpose, and no hope ever to be wholly without them, yet) must be labored against, and by the use of all means probable repelled, and pardon for them asked solemnly of God. 5. Constancy and perseverance in asking, commended to us by the parable of the importunate Widow. 6. The use of such bodily reverence, such gestures and postures as may both help to inflame our zeal, and be a fit companion of our spiritual worship. And 7. sometimes adding to our prayers vows of voluntary oblations, after the example of *Jacob*, *If God*, &c. and those either when we pray to receive any special mercy from God, as *Jacob* did; or by way of gratitude and acknowledgment to God, when we have received them.

Gen. 28 20.

S. *What is the third sort of qualifications?*

Those that must follow our prayers. C. Those that are to follow our prayers. 1. Observation of Gods returns to our prayers; and in that of Gods gracious providence in denying what would have been less fit, and granting that that is more. 2. Returning him the thanks, and the glory of all his grants and denials. 3. Considering and setting a value on this great unparalleled dignity and prerogative of a Christian, in talking and conversing, and prevailing with God; no difficulty of access, no doubt of acceptation. 4. Raising from his mercies a stock and treasure of confidence for the future,

ture, together with a love of him; and by his denials, learning to make fitter addresses the next time. 5 Expressing our gratitude for his mercies by our acts of charity and bounty to our brethren that ask of us, or need our aid, and, in case of precedent vow, paying that which we have vowed.

S. *If there be nothing else which you will adde concerning the Duty supposed, be pleased to proceed to the* Cautions *interposed in it.* The Cautions.

C. The first of them is common with that in the matter of almsgiving, that the desire *to be seen* or *praised of men* for our piety do not interpose in our devotions: to that purpose, that it be not done in Common Assemblies, (meaning thereby not the Church, or publick assembling to that purpose in the house of God, as the word * *Synagogues* might seem to import, but any place of publick view, where men use to be Spectators) nor in the *corners of streets, i. e.* places chosen on purpose as most conspicuous, (for he that is in the corner of streets is seen by all in either street;) but that our private prayers (which peculiarly are here spoken of) be as private as may be, in the *Closet*, and the *dore shut*; and, as near as we can, no eye but that of Heaven admitted to behold us. For if, in a duty wherein God is so nearly concerned by way of honor, and our selves both in duty and for the obtaining our needs, we can take in so poor an accession as the consideration and desire of the praise of men, it is most just that that should be our reward, and no other expected from God for us. Of vain-glory.

* Συναγωγαὶς.

S. *What is the second* Caution?

C. That we *use not vain repetitions.* Of vain repetitions.

S. *What is meant by that phrase?*

C. The word in Greek is a proverbial word, referring to a person whose name was *Battus*, and a fault that he was observed to be guilty of; which, seeing it is now uncertain what it was, we shall best guess of by the context here, particularly by the reasons that are here annexed to the Cautions. 1. Because by this we shall be like the Heathens, *who think to be heard for their much speaking*. 2. Because we shall be like them βαττολογία.

in thinking that our many words help God to understand our meaning, which he *knows before we begin to pray*. By which it is first plain, That all repetition in Prayer is not forbidden, because all such is not against either of those reasons; and withall, because both *David* in his Psalms (particularly, *Psal.* 136.) and Christ in his Agony used the same words in prayer many times. 2. That the thing here forbidden is somewhat that the Heathens were guilty of; as before the Hypocrites were of the vain-glory. 3. That the thing most probably to be fixt on is this, the tumbling out of a many unsignificant words, (as the Heathen Tragedies express their manner) or the same words over and over again, not out of fervency of minde, but to lengthen out the prayer as long as they can, counting this length of words a good quality, or that that makes it either more powerful or more acceptable with God; which indeed was the peculiar fault of the Gentiles, the Jews rather using conciseness and brevity in their prayers. From all which it follows, that the bare length of prayers, any farther then either the necessity of our several wants or the fervency of our zeal requires, or then may tend to the inflaming of our zeal, is not acceptable to God, or like to prevail with him; but rather to doe the contrary, if it be affected by us: which is farther evidenced by the manner of that prayer which is here by Christ commended to us, as a pattern and form of ours to be ruled and directed by, *Our Father, &c.* a very concise and short Prayer.

Of the Lords Prayer.

S. *Being by our Saviours speech and our progress (in attendance thereon) fain upon the* Lords Prayer, *though I have formerly in the explication of our Church-Catechism learnt somewhat of the understanding of it; yet it being a prayer of such special weight and difficulty, I shall again desire your particular directions for the understanding of every part and branch of it distinctly. And first, Is there any thing that from the general fabrick of the words you would observe to me?*

C Yes, this one thing, that our first and chief care ought to be the glory of God, advancement of his Kingdom,

Kingdom, and obedience to his will; *i.e.* the setting up God in that excellence that belongs to him; which is the summe of the three first Petitions: And then after that, the care of our selves, and those things wherein we are most concerned; the summe of the three latter. To which if we annex the Doxology [*for thine is the Kingdom, &c*] which is the reflecting on Gods glory again, the observation will be enlarged, that the Glory of God, &c. ought to be our first and last care; and all that is good to our selves, taken in only as it may best consist with that, on each side enclosed and bounded and limited with it. Just as we read of the Liturgy used by the Jews, that of the eighteen prayers used in it, the three first and the three last concerned God; and the rest between, themselves and their own wants. But the truth is, the ancient Greek Copies have not those words of Doxology, and there is reason to think that they came in out of the Liturgies of the Greek Church; where (as now in many places) the custom was, when the Lords Prayer had been recited by the Presbyter, for the people to answer by way of Doxology, (as after the reading of every Psalm a [*Glory be to the Father*] &c.) *For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.*

S. *Please you then to enter on the particular survey of this* Prayer. *Where first occurs the title which we bestow on God in it, which I already conceive as a means to raise up our hearts to him, and a ground of confidence that he can and will hear our prayers. But what is the particular importance of it?*

C. First, That we look on God as children on a father, with all reverence, and love, and gratitude, as on him who is 1. our Creator, and Father of our Being; 2. more particularly set out to us in that relation then to any other sort of creatures (as *Plato* said, God was a † Maker of other things, but a * Father of men.) Secondly, That all the acts of a father on earth are by him performed to us, but in a far higher and more excellent degree, as far as Heaven is above Earth. Such are 1. *His begetting us anew to a lively hope, i.e.* his giving us his Spirit, Our Father. † ποιητὴς * πατὴρ

Spirit, the principle of spiritual and celestial life: 2. His continuance of assisting grace to preserve what he hath begotten: 3. His, first, preventing, secondly, exciting, and thirdly, illuminating grace, as a kinde of education to our Souls: 4. His providing an inheritance for us in another world, not by the death of the Father, but by the purchase of the Son, to be instated on us at our death; (which is the coming out of our nonage, as it were.) And (besides all this, wherein he is a Father to our souls and spirits) many, nay, all kinde of paternal acts to our very bodies, which we owe more to him then to our earthly parents who begat them; as also the feeding, preserving, maintaining, adorning, and at last crowning of them. Thirdly, By this title, and in it that particle [*Our*] we 1. signifie our belief of Gods free bounty, and fatherly respect to all our kinde, and that we labor not to ingross or inclose it to our selves; 2. we extend our prayers to them as well as to our selves; 3. we express our faith, and reliance, and total plenary dependence on him as ours, and without whom we can hope nothing; 4. by the adjoyning of this title [*which art in Heaven*] we celebrate his infinity, immensity, all-sufficiency, and all the rest of his Attributes, whereby he differs from our fathers on earth, *i. e.* from men, and the honorablest of creatures.

S. *From the Title you may please to descend to the Petitions; and first to those which concern God, of which (all together) if you would teach me any thing, I shall be ready to receive it.*

C. I shall from thence onely trouble you with this, That the form of wish rather then prayer retained in all those three, different from the style of the three latter, doth contain under it a silent prayer to God, to take the means or way of performing this into his own hands; and by his grace or providence, or however he shall see fit, to take care that by us, and all mankinde, *His name may be hallowed, His Kingdome may come, His will be done, &c.*

Hallowed be thy Name.

S *What is meant by the first Petition,* [Hallowed be thy name?] *and first, what by* Gods name?

C. By

C. By his Name is meant Himſelf; God in his eſſence and attributes, and all things that have peculiar relation to him: It being an ordinary Hebraiſm that [[a] *thing*] and [*word*] [[b] *doing*] and [*ſpeaking*] [[c] *being called*] and [*being*] [[d] *name*] and [*eſſence*] (as [*his name ſhall be called Wonderful,*] *i. e.* he ſhall be a wonderful one) ſhould be taken promiſcuouſly the one for the other.

a πρᾶγμα & ῥῆμα.
b ἐνεργεῖν & λαλεῖν.
c καλεῖσθαι & εἶναι.
d ὄνομα αὐτῆς & αὐτός.

S. What is meant by hallowing?

C. The [e] Hebrew word, or Syriack dialect, in which Chriſt delivered it, ſignifies to *ſeparate from vulgar common uſe*, to uſe in a *ſeparate manner*, with that reverence and reſpect that is not allowed to any thing elſe; in that notion that holy is oppoſed to common or profane. Thus is God hallowed when he is uſed with a reverence peculiar to him above all other things; when ſuch power, majeſty, dominion, goodneſs, &c. are attributed to him that are competible to nothing elſe. Thus is his *Name hallowed* when it is reverently handled; his Word or Scripture, when weighed with Humility, received with Faith, as the infallible Fountain of all ſaving truth, applied to our Souls, and the Souls of our hearers, as the inſtrument deſigned to our endleſs good, the *power of God ordained to Salvation*. Thus is his Houſe conſecrated to his ſervice; his Prieſts deſigned to wait on him and officiate; the Revenues of the Church inſtated on God for the maintenance of his lot or Clergy; the firſt day of the week among us (as among the Jews the laſt) ſet apart for the worſhipping of God publickly and ſolemnly. And every of theſe is hallowed when it is thus according to the deſign uſed ſeparately, when none of theſe mounds (to fence each) are broken down, but all preſerved from the inrode of ſacrilegious prophaners.

e קדש

S. Having explained the ſingle terms, what is now the meaning of the complex, or Petition?

C. I pray to God that he will be pleaſed, by his grace poured into my heart, and the hearts of all men, and by the diſpenſation of his gracious providence, to work all our hearts to ſuch a reverence, and aw, and ſeparate

respect unto Him, his Majesty, his Attributes, his Works of Grace, his Name, his Word, his Day, his Ministers, his consecrated Gifts, (the patrimony of the Church, devolved from him upon the Ministers thereof) that the sins of sacriledge, and profaneness, and idolatry, and irreverence, and indevotion, &c. may be turned out of the world; and the contrary vertues of Christian piety and reverence and devotion set up and flourish among us.

S. *O blessed* Father, *Thus be thy* Name hallowed *by me and all mankinde.*

Please you now to proceed to the second, [Thy Kingdom come.] *And first, What is meant by* Gods Kingdom?

Thy Kingdom come.

C. The exercise of Christs Spiritual Regal Power in the hearts of all his Servants and Subjects, or Disciples, that give up their names unto him, 1. here in this imperfect Kingdom of Grace, where the mortifying of every unruly affection is the erecting of a throne for Christ; much more the uniform obedience of a whole world of humble, pious, meek, peaceable, charitable Christians, when God by the power of his grace shall be pleased to new form and mould the universality of Christians into the temper of his Christ; which though we know not whether it will ever be, yet it well becomes us to endeavour and pray for it: 2. In the great final doom of all enemies, and crowning of all Saints, which shall be attended with a Kingdom which shall have none end, Christ giving up the Kingdom to his Father, and all his Saints being taken in to reign with him for ever.

S. *What do you mean by praying that this* Kingdom of God may come?

C. I pray that God by his grace inspired into my heart, and the hearts of all men, and by his blessed disposal of all things below, will so begin to set up his Kingdom in our hearts immediately, so weaken the power of the adversary and the malice of opposers, that it may by degrees of flourishing daily encrease; and that all other things which are in his purpose may be orderly compleated; till at last this mortal compounded Kingdom, which

which hath so much mixture of infirmity and sin and rebellion in it, be turned into a Kingdom of perfect holiness and immortality.

S. *O come,* Lord Jesus, come quickly *into thy* Kingdom *of Grace here, for the illuminating and preventing, for the purging and cleansing, for the regenerating and sanctifying of our Souls, for the bestowing on us that precious blessed grace of perseverance, and in the Kingdom of thy glory, for the perfecting and accomplishing of us hereafter.*

Proceed we to the third Petition, [Thy will be done on Earth as it is in Heaven.] *What is meant by* Gods will? Thy will be done.

C. His commands whatsoever they are, but especially those which are delivered to us in the Gospel by Christ.

S. *How is his* will done in Heaven?

C. It is performed by the Angels, who are his ministring spirits, doing those things in the governing of the world below, and of every of us, which he appointeth them to doe. And this which they are thus appointed, they doe willingly, chearfully, speedily, and without neglecting any part of it.

S. *What do you mean by the* doing it on Earth?

C. The obedience of all men here below.

S. *What then is the full importance of the whole Petition?*

C. We pray to God that he will so inspire his grace into all our hearts, and so direct us by his providence, and assist us to performance, that we may obey him in all his commands here on earth willingly, readily, chearfully, speedily, impartially, (or sincerely, without indulging our selves to any kinde of sin in the omission of any part of our duty to him) as his Angels daily obey his commands in Heaven.

S. *Blessed Lord, give us this grace to* will, *and assist us to* perform.

From the Petitions that respect God, we may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God we are nearly concerned also.

C. It is true in ſome kinde, but not ſo immediately and particularly as in the latter three; of which one thing you may obſerve in general, which yet I cannot conveniently declare to you, till I have explained to you the particulars.

G've us th's day our daily Bread. δὸς ἡμῖν σήμερον.

S. Be pleaſed then to doe that, and firſt in the former of them [Give us this day our daily bread] *to tell me what is meant by* Daily bread.

C. By *Bread* is meant all the neceſſaries of life. By [*daily*] ſomewhat which the word in Engliſh doth not diſtinctly ſignifie, yet well enough expreſſeth the ſenſe of it. For thus it is, The word in Greek may come from a word which ſignifies [a] *the day approaching*, whether that be the now inſtant day, or elſe the morrow, that is (in the Scripture-ſenſe of the [c] Hebrew anſwerable to it) the future, the remainder of our lives, how long or ſhort ſoever it is, (which time, becauſe it is uncertain, men ordinarily make this an excuſe for their covetouſneſs, that they may lay up for their age, and ſo the older they are, they grow the more covetous.) If we fetch the word rendred [*daily*] from hence, it will then denote ſo much as ſhall be ſufficient or proportionable for the [c] future or remainder of our lives, which in our prayers we beſeech God to take into his care, and to diſtribute unto us *this day*, that is, (as St. *Luke* interprets it) [d] *daily*, or *day by day*. Another way there is of deducing the word which we render [*daily*] ſo that it ſhall ſignifie that which is agreeable or fit for my [e] being or ſubſiſtence; not ſo as to reſtrain it to the loweſt proportion with which a man can ſubſiſt or live, but that which is [f] agreeable to his condition taken with all its circumſtances, for that is it which is called his being; and then it will be exactly agreeable to *Solomons* prayer for *food convenient for him*. And ſo in either ſenſe the prime importance of this Petition is, *Lord, give us day by day that which ſhall be ſufficient for the remainder of our lives.*

a Ἐπιοῦσα.

b מָחָר, and ſo alſo אַחַר rendred ὕστερον, Deut. 32.29.

c Ἐπιόντα, ἐπερχόμενον, Phavor. ὕστερα τυχὸν, the future events of things; a. oppoſed to παρόντων the preſent, Niceph. Baſil. ὑπόλοιπα. d τὸ καθ' ἡμέραν. e οὐσίαν. f Κατὰ τὴν ἐπιοῦσαν ἑαυτῷ ἑκάστῳ ἀναγκαίως ἔχουσαν, Phavor. Paria dimenſtri, ſuthe s.

S. You ſaid *this was the prime importance of it, which ſeemed to imply that there was another; what is that?*

C. The

C. The most obvious and natural sense I call the prime sense, because the words do first yield it; that is, (as I told you) all that belongs to the bodily necessaries of this life, food and raiment: but a secondary sense there is, which though the word yield but in the second place, yet is a more weighty considerable sense, to wit, as *Bread* imports in a spiritual acception the food of the Soul, the grace of God, without which the Soul can as little sustain it self as the body without food; and then the *daily bread* is that measure of continual grace which will suffice for the remainder of our warfare here, which we beseech God day by day to bestow upon us, to assist and uphold us in all our wants, and referre the care thereof unto God, who, we are confident, *careth for us.*

S. I beseech God thus to care for us all, and give us day by day for the remainder of our lives all things necessary for our Souls and bodies.

You may now please to proceed to the next, i. e. *the fifth Petition*, [Forgive us our trespasses as we forgive them that trespass against us.] Forgive us our trespasses.

C. There will be little difficulty found in that. To *forgive*, is to *absolve*, *pardon*, free from punishment; and the word *trespasses* signifies all manner of offences against God: the word in Greek is [a] *debts*, which is a Syriack expression to signifie *sins*. And it seems to be thus occasioned, Every man is bound to perfect, exact obedience to God by the condition of the first Covenant, and that under an heavy penalty, if he fail: He then which hath so failed, is thus Gods debtor to punishment; which if it be not forgiven him, Satan Gods officer will fetch out a writ against him, cast him into prison, and there leave him (till he hath *paid the uttermost*, *i.e.*) eternally. We therefore pray to God to remit these *debts* of ours, the payment of which would go so deep with us. And whereas we adde [*as we forgive them, &c.*] that is onely a mention of a qualification in us (made necessary by Christ, to make us capable of that remission of Gods) and as an Argument to enforce that grant, by professing our selves freely to pardon all those that As we forgive.

[a] ὀφειλήματα

that by any injuries done to us are become our debtors, *i.e.* might justly in strict law be by us prosecuted to punishment.

S. *Lord, grant us all this free pardon through the satisfaction of Jesus Christ, for all our sins; and give us grace thus to forgive all others that have injured us, as freely as we hope for pardon from our God.*

I shall lead you to the last Petition, which seems to be made up of two members, [Lead us not into temptation, but deliver us from all evil.] *What is meant by* temptation *first, then by* Gods leading *into it?*

Lead us not into temptation.

C. By *temptation* is meant any allurement of pleasure or profit, or determent of danger or evil, which may bring me to fall into any sin. [*To enter into such temptation*] (as *Matt.* 26. 41. the phrase is used) signifies so to be involved with either of these that I cannot get out. * To *make to enter*, or to *bring*, or to *lead into it*, (which are all one) is to occasion our thus entring, or being involved: which God may doe by leaving us, or by withdrawing his grace. So that the meaning of this Petition is, not, that God would not permit us to be tempted, (which is the lot of all, especially the most godly men. *Jam.* 1. 2, 3.) but that he will not so forsake or leave us to our selves, so destitute, and withdraw his grace, so deliver us up (in time of temptation, either through prosperity or adversity, or Satans assaults) that we be not able to extricate our selves, that he will not leave us to be overcome by temptation; for so [*to be tempted*] *Gal.* 6. 1. signifies, the word being of a real passive signification, (of which nature there be many in the New Testament) and so noting the being *overtaken* also, the being ensnared by sin, wrought on by temptation: for the possibility of that onely is it, the consideration of which will move us to restore such as be already overtaken, which is the subject of that verse.

* εἰσφέρειν

S. *Lord, do not thou thus leave or forsake us in time of temptation, so far as that we be overcome by it.*

But what is the importance of the other member of the Petition?

C. The

C. The former was onely negative, for not bringing us to this great hazard by forsaking or destituting us; the latter is positive, for deliverance from temptation, not again from falling into it, but from being overcome by it: which God may doe by either of these wayes. 1. By giving us a proportionate measure of strength or grace to bear it and move under it, how heavy soever the pressure be; or 2. by tempering the temptation to our strength, and not permitting the assault to be over-heavy. And that God will doe this (by which of these means he pleases) and deliver us from the power or hurt of temptation, (which then onely becomes evil when we are overcome by it) is the sum of that second part of the last Petition, *Deliver us from evil*, or *out of evil*: whether by that we mean the evil one, Satan, the Artificer and designer and improver of temptations; or the temptation it self, either that of our own lust, or the world, and enemies of piety. Deliver us from evil.

S. Lord, be thou thus seasonably pleased to rescue and deliver us (when we should otherwise surely be overcome) by the power and assistance of thy mighty grace.

I now remember you told me one thing would be observable from the general view of these three Petitions, which having now explained them, it will be seasonable to afford me.

C. It is this; the order wherein God is wont to dispense his spiritual gifts unto us, by the order wherein Christ directeth us to petition them. Thus, God 1. gives grace to sanctifie that *Manna* from Heaven, that *Bread of Life*, without which we are not able to live to God.) 2. He pardons sins to them that are thus fitly qualified to receive his pardon. 3. He assisteth and upholds from falling into sin. *i. e.* He first Sanctifieth, secondly, Justifieth, thirdly, gives grace to persevere. And in this order we must desire and pray for these several degrees of grace.

S. What now have you to adde concerning the Doxology *added to these Petitions?* The Doxology.

C. This, that whether it were delivered by Christ, (and

(and taken either out of *Davids* form, 1 *Chron.* 21.9,15. or out of the ancient forms of the Jews) or whether it were by after-copies annexed out of the Liturgies of the ancient Greek Church, it is a very fit form of acknowledgment to God to enforce the granting of the Petitions; especially those three which respect God; thus, [*Thy Kingdom come*] for [*Thine is the Kingdom:*] [*Thy will be done*] for [*Thine is the Power:*] [*Hallowed be thy Name*] for [*Thine is the Glory*] *for ever and ever.*

Thine is the Kingdom. The first of these is the acknowledgment of Gods Dominion due to him over the world; and is not (nor can be) said in earnest by any but those that resign up their Souls for him alone to reign in, as the sole Prince and Monarch of their Souls: He that retains one rebel lust out of Gods obedience, doth mock him when he repeats those words.

The power. The second is, the acknowledgment of Gods Omnipotency and All-sufficiency, as the Fountain of all that grace and strength we beg for; and he that cannot rely on him for all that is necessary for this life and another, doth reproach him when he saith, *Thine is the Power.*

And the glory. The third acknowledgeth the thanks, the honor, the glory of all we are or have, to be due to him from whom all is received; and he that can impute any thing to himself as his own acquisition, can never be thought in earnest when he saith [*Thine is the Glory*]

Amen The *Amen* that concludes, is but a solemn style of the Jewish first, and then Christian Church; either noting the faith of him that prayes, and confides that what he here prayes for shall be granted; or onely a recollection of all that is before prayed for by the speaker (by which all that are present, use to make themselves partakers of the severals, and to express their joyning in each with him) [*So be it.*] Answerable to what is at length in our Litany [*We beseech thee to hear us, good Lord.*]

S. *I perceive after the recitation of this Prayer, one appendage there is which cometh in as it were in a* parenthesis, *before our Saviour proceeds to the next matter* [For if we forgive men their trespasses, &c. ver. 14, 15.] *What is the meaning of that?*

C It

C. It is a returning by way of review, or giving a reason of one passage in the former Prayer, (and but one, as if that were the most hugely important of any) to wit, why those words [*as we forgive them that trespass against us*] were interposed; namely, because in Gods forgiving of us, he hath a peculiar respect to our free pardon and *forgiving of other men*; as appears by the Parable, *Matth.* 18. 35. where he that had his debt forgiven him by the King, yet going out and challenging his fellow-servant, and exacting payment from him, hath the former forgiven debt most sadly brought upon him again; and this applied there (Vers. 35.) particularly by Christ to every of us, who *from our hearts forgive not our brethren their trespasses.* And therefore whosoever prayeth for forgiveness in this prayer, doth not onely oblige himself to forgive all others, but he doth even curse and bring down imprecations upon himself, and desire God in effect never to pardon him, if he be not thus qualified by pardoning of others. It will therefore be most absolutely necessary for every man that takes this prayer into his mouth, first to put all malice, desire of revenge, or grudge out of his heart; or else his prayer shall be turned into a curse to him: and that is the importance of this passage.

Prayer for pardon obligeth to forgive.

S. You have past through the second period of this Chapter, the weighty duty of Prayer, together with the Cautions and Directions belonging to it. Let us now by your leave advance to the third, reaching through the next three Verses, 16, 17, 18. Moreover when thou fastest, &c. *Where first, I pray, what is the importance of the phrase* [Moreover] *because that was not formerly used in the second of the three?*

Sect. III. *Of Fasting.*

C. It first noteth this duty not to be so ordinarily and frequently taken notice of as the former, (and therefore a note of remark is prefixt to it.) Secondly, that this is also a duty necessary to be superadded to the practice of the other two, if we will be Disciples of Christ; it being a part of the worship of God also, especially when it cometh in conjunction with them.

S. Well then, I shall presume you will continue the same

same method of handling this which in the former two you have observed; by taking notice of 1. A duty supposed, 2. a caution interposed. *I shall desire to receive first what you will recommend unto me for the Duty which is here supposed,* [thou, when thou fastest.] What kinde of fasting *is here spoken of?*

C. Not the solemn prescribed Fasts of the Jews, (for those were not to be concealed or dissembled) such as the great day of expiation, called the *Fast which God hath chosen* (described *Isaiah* 58. in those expressions which are ordinarily thought to belong to the weekly Sabbath-day, but both there and *Levit.* 16. 31. and 23. 32. and *Num.* 29. 7. most clearly belong to that day of *expiation*;) nor those other three added to that under the time of the second Temple: but dayes of private Fasting, that every one prescribed themselves as free-will offerings, some once, some twice, some oftner, every week, denying themselves their lawful ordinary food, commonly not eating till the going down of the Sun, and then very moderately also. Which exercise as Christ dislikes not, but rather approveth it by his mention here; so he desires to free and rescue it from the vain-glorious design of Pharisaical Hypocrites in the using of it. But before you will be well capable of hearing and assenting to your duty in this of Fasting, or denying your self your lawful food, it will be necessary, by way of preparative, for you to know your duty in respect of sobriety; or what eating or drinking (abstracted from the super-addition of this duty of fasting) is lawful for Christians. For as he which is not advanced so far in the School of Nature as to observe rules of Justice, will scarce be a fit auditor of the doctrine of Almsgiving premised; so certainly, he that hath not submitted himself to the rules of Sobriety, will be hardly brought to hear of Fasting: and besides, the truth is, that the unjust mans alms will avail him little, and as little the Drunkards or Gluttons fasts. And therefore it will not be amiss a while, before we proceed, to take in the consideration of this duty of Sobriety.

S. I acknowledge the reasonableness of the Pro-

posal.

posal. What then do you mean by Sobriety?

Of sobriety.

C. That Temperance in eating and drinking which (whatsoever may be said of it under the Old Testament among the Jews, who being allured to the service of God (especially) with the representation of temporal promises, of plenty, &c. could not so fitly be interdicted the liberal use of meats and drinks, but might be allowed somewhat in that matter which is not allowable to Christians, at least might be so far permitted the exceeding of those strict terms of Sobriety without danger of the like punishment) is now strictly commanded Christians in the New Testament, and that under threat of damnation to him that frequently, or willingly and indulgently, offendeth herein. Thus 1 *Cor.* 6. 10. it is said of [a] *drunkards, that they shall not inherit the Kingdom of God:* Where the word is not to be restrained to those who drink to bestiality, to the depriving themselves of the use of their reason, that drink drunk, as we say; but belongs to all that drink wine or strong drink intemperately, though through their strength of brain they be not at present intoxicated by it. So *Gal.* 5. 21. among the works of the flesh, *which they that doe shall not inherit the Kingdom of Heaven,* there is mention of [b] drunkenness, and revellings, or comessations, or excess in eating. So *Rom.* 13. 13. both are together forbidden; [c] surfettings, or excess in eating, and drunkennesses, or excess in drinking. And so 1 *Pet.* 4. 3. "Excess of wine, comessations and drinkings. And on the other side is sobriety commanded, 1 *Thes.* 5. 6, 8. And *Titus*, Chap. 2. it is mentioned as a special design and end of the appearing of Christ, that we should be instructed to walk (justly, and piously, and) *soberly in this present world.* The first of those three referring to our duty to our Neighbour, the second to our duty toward God, and that of sobriety to our duty toward our selves, (nothing tending more to the preservation of our selves then that; and nothing being more hurtful and more unagreeable with that charity which we ow to our selves, our bodies as well as souls, then intemperance) and so in those three is the whole duty of man comprized.

a μέθυσοι (from μέθυ strong or sweet wine) all one with *Vinosi* or *Vinolenti.*

b μέθαι καὶ κῶμοι.

c κῶμοι & μέθαι.

d οἰνοφλυγίαι κῶμοι, πότοι.

S. How

S. *How many* sorts of excess *in eating and drinking be there, to which* sobriety *is opposed?*

Excess in eating and drinking, of two sorts. In Quantity.

C. The excess is of two sorts: one in the quantity, when we eat or drink to the overcharging of the body; and the sobriety contrary to that, is the eating and drinking no more then agrees with the health and good temper of it, though we do allow our selves the pleasures and delights in choice of meats, &c. Another excess there is in the quality or delicacy of meats or drinks, and a studied care and pursuit of such as are thus most delightful; and the sobriety contrary to this, is when we content our selves with that meat and drink which is necessary or useful to the health and strength of our bodies, and neglect or despise all other delicacies.

Quality.

S. *Are both these kindes of* excess *condemned, and* sobrieties *commanded us Christians?*

C. Some difference there is in this matter. The former of those excesses is so expresly forbidden, that he that useth it is *excluded from the Kingdom of God*, 1 *Cor.*6.10. *Gal.*5.21. And consequently the contrary sobriety is strictly commanded under that heavy penalty. But the second kinde of excess is not so certainly and expresly forbidden, nor the contrary sobriety so distinctly and peremptorily commanded under penalty of *exclusion from the Kingdom of Heaven*, to him that useth that excess only in the choice of meats that are most delicious. Yet because it is not improbable that the words in the original do belong and extend to quality as well as quantity, *i.e.* to excess in either, (and the [a] word used for drunkards and drunkenness, comes from the word that signifies [b] sweet as well as strong wine) and because there are two considerations which make this excess in the quality or delicacy to be unagreeable to the composition of the Evangelical rule of life, I cannot but say that this kinde of sobriety is commanded also, and that the contrary habit to it deserves to be deemed a sin.

[a] μέθυσοι, μέθυ. [b] γλυκύ.

Two consideration. pertaining to the latter.

S. *What be those two considerations?*

C. 1. The hope of eternal life and endless spiritual joyes, that are proposed to us in the New Testament; which

which if they be ever suffered to enter into and fill our hearts, will produce a dis-esteem and mean opinion, and in time a contempt and scorn, of all carnal delights and pleasures, will bring us to an *using* (the pleasant part as well as the profitable of) *the world as if we used it not*, and (so we may have *food convenient for us*) a not caring for any choice or superfluity, an abstaining purposely from all supervacaneous pleasure. The second consideration is the duty of charity and liberality to our poor brethren, required of us and recommended to us in the Gospel: In which, he that fares deliciously, and takes care (not onely for the preserving of the health and strength, but also) for the pleasing and entertaining of his palate, will surely be less able to discharge his duty; that supervacaneous pleasure bringing a superfluous expence and charge along with it. These two considerations make it very hardly separable from sin, for any man to allow himself this second kinde of excess: Though I shall not be over-forward to pronounce damnation on him that is guilty of it; 1. because I am not so sure that there is in the New Testament any particular direct immediate command against it; 2. because the vertue of sobriety, especially in this second sort, consists not in any one point indivisible (so that it should possibly be resolved, that he that eateth this kinde of meat sinneth not, and he that eateth any more delicious doth sin;) 3. because there is no certain rule by which to define delicious meats, that being most delicious to one which is less to another; 4. because indeed to a temperate healthy man the plainest and ordinariest meats are most delightful and pleasing also. On which and the like reasons I shall not make haste to condemn or terrifie any man in this matter, nor tell him the abstaining from delicacies is by any express precept required of him; but onely mention to him these seven things. First, that it is a vile and unchristian thing to set the heart upon such mean carnal delights: Secondly, that what I can conveniently spare from my self, I should reserve for those that do or may want it: Thirdly, that there is excess in the quality as well as quantity of meats and

drinks; and that the excess in, or indulgence to, the former is a most forcible provocation to the latter, which is acknowledged a damning sin: Fourthly, that a Christian may doe better to deny himself lawful pleasures, then to doe all that is not unlawful: Fifthly, that the end of eating and drinking is the preservation of health and strength, and not the delighting the palate: Sixthly, that though a well-tempered healthy mans appetite ordinarily demands those things that are fittest for him, and consequently in that case the satisfying the appetite may not be amiss, yet first, the appetite is oft intemperate in its demands, oft demandeth this or that, which by some custom it hath been used to; and then that custom being equivalent to a disease sometimes, sometimes the author of some real disease, that disease should be cured, and that appetite mean time not obeyed: secondly, the appetite is tempted many times by the object, either really present, being set before us, or imaginarily, being represented by the phansie; and then the motion of the appetite is no argument of the meetness of satisfying it. Seventhly, that fasting (or abstinence wholly) is also a Christian duty to be used sometimes. And by these rules I shall leave any prudent and sincere Christian to direct himself in this matter, and desire him in the fear of God to be careful that he offend not against that Christian necessary duty of sobriety in any kinde.

Of Feasting.

S. *But may not* Feasting *be lawful now among us Christians, and so* delicious *fare?*

C. Feasting, as it is an expression of thanksgiving to God, and celebration of some act of his mercy; as it is an act of hospitality for the receiving and treating of others as well as our own family; as it is a means of preserving and encreasing mutual love and charity among men, is certainly now lawful and commendable: But all these ends and uses may be provided for without luxury and delicacy, (onely variety perhaps will be useful in sundry respects) and again without any mans overcharging himself, and therefore will never be an excuse or apology for either. And as for honest mirth and chearfulness, it will not at all be provided for by immoderate

derate or delicious eating or drinking, but rather hindred by it; raised tumultuously perhaps by that means for the present, but then apt to degenerate into scurrility, &c. and withall attended with bitterness in the stomach, with satiety and drowzines, which is most contrary to it. In brief, the true Christian Feasting is when the poor and rich meet at the same common entertainment, and they that want partake of others plenty in the same common meal, contrary to the [* *Every man his own supper.*] Where for one to be drunken, *i.e.* to eat or drink excessively, is as great a soleciſme as for another to goe away hungry. * This Scripture. 1 Cor. 11. 21.

S. *I shall hope to lay that doctrine of* sobriety *to heart, and so to be in some measure qualified for that superstruction and superaddition of* fasting, *which occasioned this discourse. Which because you resolved to be a* duty supposed *in a Christian and acceptable to God under the Gospel, I must first desire the ground or reason of that affirmation.* Of Fasting.

C. 1. Because it is here in the same manner joyned with the two former, *Almsgiving* and *Prayer*, which are unquestionably such duties. 2. Because it is here promised a reward by Christ, if it be not blasted by vain-glory. 3. Because it is foreseen by Christ to be that that men are apt to expect praise for among men. 4. Because Christ in other places approves, if not commands, the use of it; onely affirms the season for his Disciples to fast, to be then not so agreeable, *because the Bridegroom was with them*, Matth. 9. 15. *But when the Bridegroom should be taken away, i.e.* after the death and departure of Christ, *then shall they fast in those dayes.* 5. Because Christ bringeth in the Pharisee boasting that he *fasts twice in the week*, and layes no manner of censure on him for so fasting, but onely for the pride in boasting of it: and (I remember) it is St. *Chrysostoms* direction, that we should only *avoid the Pharisees pride, but not neglect his performances*; as on the other, *forsake the Publicans sins, and retain his humility.* 6 Because it was prevalent with God (being joyned with Prayer) to the working of miracles, *Matth.* 17. 21. and so again A duty.

probably *Acts* 1. 14. for the obtaining the presence of the holy Ghost in a special manner, *Acts* 2. 1. and used by the Apostles before the Ordination of Ministers, *Acts* 13. 3. and 14. 23. 7. Because the performance of this is thought by St. *Paul* a sufficient occasion for a temporary *parting of man and wife*, 1 *Cor.* 7. 5. which otherwise he would not advise; which signifies this to be an employment of weight among Christians. 8. Because it is mentioned by St. *Luke* as a part of the worship of God, joyned with Prayer, in *Anna*, *Luke* 2. 37. of whom it is said, *That she departed not from the Temple*, [a] *serving*, or *worshipping*, *God in prayers and fastings night and day*; of which, I conceive, this is the importance, That she constantly frequented the Temple at the hours of Prayer, (not that she dwelt or continued alwaies there; for v. 38. there is mention of her coming thither) and used constant observations of fasting, and in so doing worshipt God. 9. Because *Cornelius* his vision, which brought him to Christianity, is mentioned to have been at a time of his fasting and praying. 10. Because of the many good ends and uses to which fasting is proper, and in respect of which it looks yet more like a Christian vertue then considered as a bare abstinence from a meal it doth.

[a] λατρεύουσα

S. *What be those ends or uses?*

The uses of it.

C. 1. As an act of self-denial, which it is, when otherwise I would eat, but chuse rather to abstain, to perform this act of that which in general Christ requireth of his Disciples. 2. As an act of [b] revenge, which you finde among the effects of godly sorrow, and parts of repentance, 2 *Cor.* 7. 11. and such may fasting be, if on consideration of (and by way of punishment on) my former plenitude and luxury, I now think fit thus to punish my self. 3. As a means of expressing my humiliation for sin, in time of Gods wrath lying upon a nation or any particular person, & for the averting of that wrath: to which fasting hath been alwaies counted very agreeable, and found to be very successful, both in the Old Testament and in all stories of the Church. 4. As a means to fit any man the better for the performing the dury

[b] ἐκδίκησις

duty of Prayer as he ought. To which purpose he that doth not acknowledge its propriety of usefulness, is certainly a man of a strange making; much distant from the best sort of Christians, whose experience will sure commend it to him. 5. As a means to enable me to the performing of works of mercy, by giving that to the poor which is spared from my self; which therefore should be alwaies observed in either publick or private fasts which we keep religiously, that we may never be the richer for what is thus spared, lest we seem (or be tempted) to fast for covetousness, as others do for strife, *Isai.* 58. To which purpose it is that you see here *Alms, and Prayer, and Fasting*, joyned together by Christ, not to be divided by us. If the meal we fast from bring any thing to our purses, it will not be accepted. For *Isai.* 58. the Fast which God hath chosen, or that which is acceptable to him, is said to be that, *When we break the bread to the hungry*, &c. 6. As a means to abate the desires and luxuriances of the flesh, and make the body more tractable and tame, and patient of receiving the dictates of Reason; and to subdue in it inclinations toward uncleanness, when those are likely to prove too strong for us. To which purpose that fasting should be useful, it will not be hard for any man to guess that considereth the cause of carnal desires in the body, and that old saying, That without *Ceres* and *Bacchus* (the Belly deities) *Venus*, or incontinent desires, grow cold.

S. *Is all kinde of Fasting then acceptable to God?*

C. No certainly: To fast out of sorrow or mourning for the death of a friend, is not so, (though not sinful neither.) To fast to save the charges of eating, to be the better able or more at leisure to transact business of the world, is not so, (though again not sinful.) And by these you will guess at some other kindes also. Yet you may mark still, that one thing there is in all fasting, to wit, self-denial, which though it is not by every one that fasteth proposed as an end, yet if it be so proposed, by so doing that fast shall be acceptable to God.

An Objection against Fasting being a duty.

S. *I have yet one Objection against all which you have said in this matter, and it is this, That all this while you*

have not mentioned any command or precept of Faſting in the New Teſtament, and therefore do I not believe there is any ſuch: and for the Old Teſtament, though there be a command for the obſervation of the great day of Expiation every year, yet, firſt, that was onely obligatory to the Jews; *ſecondly, it was a* Publick Faſt, *and not pertinent to this place. which ſpeaks of* Private Faſts; *thirdly, if it ſhould be thought to concern us, yet being but once in the year, it would not be conſiderable. From all which, it being ſuppoſed that there is no precept now particularly obliging us Chriſtians to faſt, it may ſeem to follow, that faſting is not now acceptable to God.*

Answered. *C.* To your whole Objection I anſwer, 1. That there is no neceſſity of a precept of faſting, to aſſure us that it will be acceptable to God: there was no precept for voluntary oblations under the Law, (ſave onely a direction, when they were offered, that they ſhould not be offered maimed, &c. as here there is, that we ſhould not blemiſh our faſting with deſire of praiſe of men) and yet they were accepted; and many other evidences have been produced to prove the uſe of faſting to be acceptable to God, though not commanded. 2. Though there be no explicite command of faſting in the New Teſtament, yet from the nature and conſtitution of the Goſpel it may be collected that there are in ſome caſes ſome tacite commands of it: As when all degrees of uncleanneſs, all ſatisfying the deſires of the fleſh, are forbidden, ſave onely in lawful matrimony, and no allowance of polygamy or concubines. To him that findes himſelf unable thus to live in conjugal chaſtity, the uſing of means which may help to it are tacitly commanded by God; and ſo conſequently faſting, if that be the onely means left him (as many times it is.) And then, as to the Diſciples that could not caſt out that Devil which would not goe out but by prayer and faſting, it is accounted infidelity by Chriſt not to uſe that means, *Mar.* 9. 19. ſo will it be the like unchriſtian ſin in him that uſes not this means, ſo neceſſary to ſo neceſſary an end. The ſame may be ſaid in caſe the Magiſtrate

ſtrate under whom we live preſcribes the obſervation of it, or whenever any man ſeeth it neceſſary, or very probable that he ſhall be hindred from the performing of ſome duty (which he ows to the glory of God, or edification of his brethren) unleſs he faſt that day. Laſtly, the caſe may be ſo ſet, that a man may diſcern himſelf able without any detriment to his health, or danger of ſhortning his life, &c. to uſe frequent faſting, and withall by that means much advance his ſpiritual ends, have greater vacancy for holy emploiments, greater ſtore for works of mercy, &c. and then ſure in this caſe the commands of praying and mercifulneſs will be alſo tacite commands of faſting. So that though there be not any particular explicite precept, obliging every man whatſoever under pain of ſin to faſt ſimply, thus, or thus often; yet tacite commands there may be to them that are by any of theſe circumſtances fitted for it: and even to thoſe that for the preſent are not, it will yet be fit to be conſidered and counted of as a duty that they may be concerned in; and that if in no other reſpect, yet in this, that they are Chriſtians who aſpire to an angelical life and inviſible joyes, and ſhould therefore deny (and by that wean) themſelves of thoſe ſenſual, corporal pleaſures of eating and drinking, ſo far as to preſervation of life and health, and to their duty to themſelves may be agreeable.

S. *How often then ſhould a Chriſtian faſt?*

C. By what hath been ſaid you will gueſs it unlikely that I ſhould undertake to preſcribe poſitive ſet rules for this; the duty I ſhall leave to you as a voluntary oblation for you to offer as frequently as prudence joyned with due care of your health, and as piety and the Spirit of God ſhall prompt you, and onely tell you theſe three things. Firſt, that the Phariſee *faſted twice every week*, and that that was never cenſured in him as a piece of Phariſaiſm or hypocriſie or fault of any kinde, but as commendable, if he had not boaſted of it. Secondly, that every Chriſtian ought to have his ſolemn ſet dayes for the performing that great and weighty duty of Humiliation, in calling himſelf to account for all his waies, and

Times of Faſting.

confessing his sins to God more particularly; and those dayes should not be too slow in their returns, lest his Soul be too deep in arrears, and so unwilling to come to accounts at all. It is very reasonable for every man or woman of leisure to set apart one day in the week for this turn; or if the whole day or any other part of it may not thus be spared from the business of his calling, yet the dinner-time that day may be borrowed from eating, and thus more usefully employed without any disturbance to his other affairs. And he that useth not some such constant course (which yet on special occasions may be altered) will be in great danger to be found and censured a neglecter of the duties of a Disciple of Christ. Thirdly, that over and above this common duty of all men, some other wants there are or may be in this or that man, to the repairing of which fasting may be very instrumental, as hath been shewed; and so proportionably is to be more frequently used by them who have this need of it; of which their own conscience in the fear of God is left the Judge. All this hath been said of Private Fasting, because that is peculiar to this place: For Publick Fasting, the direction must be had from the Laws where we live; which so far at least oblige every one, that he offend not against them either contemptuously or with scandal.

S. *I shall now desire Gods direction and grace to incline me to the performance of this my duty, so as may be acceptable to him, and to pardon me for my former omissions of it, which truly have hitherto been very great.*

You may please now to proceed to the Caution *interposed, wherein I shall presume it superfluous for you to say much, having twice already insisted on it, in order to prayer and almsgiving.*

The Caution in it.

C. The Caution is it self in plain intelligible words, [*When you fast, be not as the Hypocrites, of a sad countenance, for they* (*disfigure*, we read; perhaps the word onely signifies) *vail*, or *cover*, *their faces*, as mourners were wont to be, *that they may appear to men to fast*] but, rather then so) *do thou, when thou fastest, anoint thy head,*

head, and wash thy face, (for thy outward guise, appear in thy ordinary countenance and habit; for the Jews were wont to anoint themselves daily, unless in time of mourning) *that thou appear not to men to fast, but to thy Father which is in secret*; that thou maiest appear desirous to approve thy self to him onely, who onely is able to reward thee.

S. *You have now past through those three great Christian duties, which by their so near confederacy here, and by what you have said of them, I finde so linked together, that it is very reasonable we should set apart some time for the joynt practice of them all together: For though it may be fit to give alms when I pray not or fast not, and to pray when I neither give alms nor fast; yet sure my fasts wherein the expence of a dinner is saved, should be joyned then with Almsgiving (to wit, giving to the poor that which is thus spared) and alwayes with Prayer.* God give me a heart thus to practise it.

Having thus far advanced, you may please to proceed to that that follows, which I perceive to be a new matter, [Lay not up for your selves treasures upon earth, &c.] *and so on in one continued thread to the end of the Chapter. Of all which what is the chief summary importance, you may briefly tell me.*

Sect. IV. *Of the desire and love of wealth.*

C. There are two things to which all the ensuing sixteen Verses belong, and the second of them appendant to the former, into which the discourse insensibly glides. The former is for the mortifying of all desire and love of wealth: the latter for the moderating our worldly care or secular providence, which I told you would serve in stead of (and might be laid up by us as) an improvement of the Tenth Commandment, [*Thou shalt not covet.*] The former is set down in the six ensuing Verses, 19,20,21,22,23,24.

S. *Why do you refer these words,* Lay not up, &c. *to the mortifying of* desire and love of wealth?

C. Because a Treasure is a metaphorical word, to signifie that which men desire and love most importunately, and set their heart upon; and so the prohibition of *laying up our treasure on earth,* is in effect the forbidding to

to love or desire or set the heart upon any earthly riches as a possession; but onely to use them so as may most improve our future account, *i. e.* by liberal dispensing of them to raise a bank which may enrich us for ever in another world. For the enforcing of which prohibition and exhortation, he mentions 1. The vanity and uncertainty of worldly riches; which evidences how unfit they are for our hearts to be set upon. One kinde of them, that which consists in costly vestments, the Moth, a poor despicable creature, can and doth destroy and make useless: another kinde, our Corn, and other the like Fruits of the earth, (of which the Fool so applauded himself, that he had *store for many years*) [a] eating (for so the word rendred *Rust* doth signifie) whether of men, or (the ordinary attendants of granaries) vermin, bringeth to nought; or if you will retain the word in our Translation, [Rust] it must then be taken in that notion as it belongs to Corn in the field, and is called [b] Smut, when by some winde or the like the grain is smitten or blasted, and made good for nothing. And then for money, or our any other kinde of treasure, never so closely and safely lockt up, thieves can and ordinarily do *break through and steal it from us*. And it is observable that that Moth, and the like, are [c] bred in the things themselves; and so those kinde of possessions are subject to these destroyings when no outward violence approaches them: and that is a mighty evidence of the vanity and uncertainty of riches, that many times vast estates and possessions do insensibly, no man knows how, crumble and moulder to nought, rich men without any visible expenses come to arrant beggery, and all the providence in the world cannot keep them from it, but rather betrayes them farther; the greater their love of money is, the swifter their ruine follows them. And 2. the infatuating power of riches, when we come once to love them, to resolve to have them, (which St. *Paul*, 1 *Tim.* 6. 9. calls, [d] *they that will be rich*) and to that purpose to serve or wait upon them, which way soever they lead us: Our hearts are then so wholly set upon them, that we cannot at all serve God, or endeavour to approve our selves

Vanity of Wealth.

a [illegible]

b [illegible]

c [illegible] &c. Polyb. Hist. l. 6 p. 50. A.

The infatuating power of it.

d [illegible]

to

to him. This our Saviour proves by the contrariety of the commands of these two Masters, *God* and *Mammon*: for if their commands might be subordinate one to the other, they might both have their answerable obedience; God in the first place, and Mammon or worldly wealth in the subordination. But Gods commands being contrary to Mammons, *i. e.* to those courses which are necessary to the getting of riches, he that will grow rich (that is bent on that design) must give over all hope of being (or passing for) Gods servant.

S. *What be the commands of God that are so unreconcilable with the service of Mammon, or vehement desire of wealth?*

C. 1. His command of doing justice, exact justice, as that excludes all violence, fraud, oppression, &c. 2. That command of the justice of the tongue, in performing of promises, though to the greatest hindrance and damage, and in not slandering any for the wealth of the whole world. 3. His command of absolute contentment in what state soever I am set by him. 4. That command of selling, and giving to the poor; *i. e.* if otherwise thou canst not relieve thy indigent Brother in distress, but by selling somewhat of thy own, then to doe that, though it be most unlike to prospering or thriving in the world. 5. That command of freedom and ingenuity of spirit, of unconcernedness in these worldly, inferior, transitory things, of self-resignation, dependence on Gods providence for our daily bread; in stead of all the carking infidelity of the worldling. And 6. That precept of earnest desire and contending for peace. 7. That of meekness, patience, praying for enemies.

Gods commands unreconcilable with Mammons.

S. *How are all those so unreconcilable with* Mammons *commands?*

C. You will discern it in the particulars. 1. Mammon prescribeth violence to every man, oppressing the poor righteous man, any that stands in our way to our espoused gain. 2. Mammon commands (not onely despising our faith in performance of disadvantageous promises, but also) false accusing, blasting, defaming of any which are likely to keep or get any preferment or possession,

sion that we have a minde to; as in the example of *Jezabel* toward *Naboth* it appears, when her husband had a longing after his Vineyard. 3. Mammon commands a perpetual unsatisfiedness, a kinde of dropsie-thirst, infused still more and more at the encreasing of our plenty: Mammon will not be thy friend, but on condition thou shalt be more importunate in getting wealth, more passionate in making court to Mammon after this increase then thou wert before; and so generally you may observe it, the more possessions men attain to, still the more covetous they grow. 4. Mammon commands tenacity, a most strict keeping of our own; nay, a perpetual desire of being a purchasing, of making some new bargains, of enlarging he walk: and if Christ require to sell and give, you see the rich man, Mammons servant, presently leaves him, he *goes away very sad, because he was very rich.* 5. Mammon hath all manner of slavish tremblings, cowardly, uningenuous fears for his subjects task, (quite contrary to self-resignation) a dismall thoughtfulness at every apprehension of danger, a perpetual carking and hovering over his wealth, and a venturing on any the most unlawful, unchristian practice, whenever that great law of self-preservation, (as Mammon tells him) *i.e.* the law of Mammon, but of no other Law-giver, (I am sure not of Christ) suggests it to him. 6. Mammon commands warre (for enlarging of dominion of possessions) that more glorious name of piracy; which St. *James* seems to have considered, when he saith, *Warres come* * *from our pleasures, Jam.* 4. 1. which are surely those pleatures consequent to the delight or lust of the eye, desiring to have, *ver.* 2 It being most clear, that covetousness puts men upon all the most furious war, and contentions, and quarrels in the world. 7. Mammon sets men upon the most malicious acts of revenge of any thing: The covetous man hath still so many enemies in his black book, so many quarrels to answer, injuries to repay, trespasses to revenge, that his whole life is a kinde of Hell to him; not knowing how to be quit with every of them, he is fain to treasure up quarrels many years together, and study nothing but the pay-

* ἐκ τῶν ἡδονῶν.

payments of ſuch debts. Other contrarieties might be mentioned between the commands of God and Mammon. God commandeth to *keep the heart*, Mammon the *wealth*, *with all diligence*, or *above all keeping*: God commands *ſorrow for ſin*, Mammon *ſorrow for loſſes*: God commands confeſſion of Chriſt and all Chriſtian truth, & never more then when it is moſt oppoſed, when it is like to bring moſt danger to the Confeſſor; Mammon commands *prudence*, *warineſs*, *time-ſerving*, *never hazarding any thing for truths ſake*: *The righteous is bold as a Lion*; when the Mammoniſt, with his wealth and heaps before him, dares not quatch without a licence from Mammon, and aſſurance that it ſhall coſt him nothing. Theſe and an hundred more contrarieties evidence the truth of our Saviours general ſpeech, [*That no man can ſerve two Maſters*] brought home to this concluſion, *You cannot ſerve God and Mammon*, and from thence enforce the prohibition of [*not laying up our treaſures upon earth*,] or ſetting our heart on worldly riches; which is the main importance of thoſe ſix verſes. But beſide, there is a poſitive exhortation in theſe verſes to charity and liberality, which is meant by *laying up our treaſure in heaven*, *i.e.* ſo laying out our wealth, as that it may bring us in thoſe everlaſting returns, as Chriſt explains the phraſe by the like in another place, *Give to the poor, and thou ſhalt have treaſure in Heaven*; and, *Make you friends of the unrighteous*, or tranſitory, or unſtable, *Mammon*, (contrary to the true durable riches) that *when you fail, they may receive you*, *i.e.* (by an Hebraiſm) you may be received (as, *this night they ſhall require thy ſoul*, is all one with, *thy ſoul ſhall be required*) *into everlaſting habitations*. And beſides other benefits of your liberality, this will be one, That when you thus lay up your wealth by giving it to God and his poor children, your heart, which duly follows that treaſure, will have no temptation to faſten on the earth, but on heaven, where our treaſure dwells, our hopes are laid up, our joy is to be expected, and ſo *there will our hearts be alſo*.

S. *I ſhall not trouble you longer with this matter, it being*

being ſo obvious and plain, onely methinks two Verſes there are in the midſt of theſe which ſound not to this matter, and are ſomewhat obſcure; I beſeech your help to direct me to the meaning of them: they are Verſe 22, 23. [The light of the body is the eye: if therefore thy eye be ſingle, thy whole body ſhall be full of light; but if thy eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great is that darkneſs?]

C. Theſe words, as they are moſtly interpreted concerning the goodneſs or ilneſs of intentions, are not indeed very pertinent to the buſineſs in hand, of liberality, and of love of money; you may therefore give me your patience, while I give you the natural genuine interpretation of them, and then you will diſcern how pertinent they are to the preſent matter. To which purpoſe I ſhall firſt tell you what is meant by a *ſingle and an evil eye*; ſecondly, by *light and darkneſs*; thirdly, by the ſimilitude here uſed; and then, fourthly, how all belongs to the point in hand.

S. What is meant by the ſingle and evil eye?

C. The word [a] *ſingle* ſignifieth in the New Teſtament, *liberal*; the *ſingle eye, liberality, bounty, diſtribution* of our wealth to the poor. So *Rom.*12.8. *He that giveth* [b] *in ſingleneſs*, or, as our Margent readeth, *liberally*: 2 Cor. 8. 2. [c] *The riches of their ſingleneſs*, we read, *liberality*: ch.9.11. [d] *To all ſingleneſs*, we read, *to all bountifulneſs*: & ver.13. [e] *Singleneſs of diſtribution*, we read, *liberality of diſtribution*, or *liberal diſtribution*: *Jam.* 1.5. *That giveth* [f] *to all men ſingly*, we read, *liberally*. Contrary to this, the *evil eye* ſignifies *envy, covetouſneſs, unſatisfiedneſs, niggardlineſs*, and all the contraries of *liberality*. So *Matth.*20. 15. *Is thy* [g] *eye evil, becauſe I am good?* *i.e.* Art thou unſatisfied therefore, becauſe I have been more liberal to another? thou haſt thy due, why art thou diſcontent, or unſatisfied? So *Matth.*7. 21, 22. *Out of the heart cometh the evil eye*, i.e. *envy, covetouſneſs, unſatisfiedneſs*. (For this is obſervable, that *envy* is generally ſet as the oppoſite to all liberality, and God by the [h] Fathers is ſaid to be *without envy*, meaning moſt

liberality. a *ἁπλότης*

b *ἐν ἁπλότητι*

c *τὸν πλοῦτον τῆς ἁπλότητος*

d *εἰς τὸν πλοῦτον τῆς ἁπλότητος*

e *ἁπλότητα κοινωνίας*

f *ἁπλῶς τοῖς πᾶσι*

g *πονηρὸς ὁ ὀφθαλμός σου ὅτι*

h *ἀφθονία*, Damaſc. as *ἀβασκανία* Greg. Naz. Baſil.

most liberal and bountiful.) The word which is here rendred [a] *evil*, being equivalent to an Hebrew word which signifies the greatest degree of illiberality or uncharitableness; and the word *eye* being added proverbially, perhaps because that part hath most to doe in covetousness, which is called *The lust of the eye*, 1 *John* 2. 16.

a πονηρὸς
b רשע

S. *What is meant by* light *and* darkness?

C. By *light*, Christianity, or the state of the Gospel. We *are of the light*, and *walk like children of light*. And *darkness*, contrary to that, unchristian heathenish affections or actions.

S. *What is meant by the similitude here used?*

C. That as in the body of a man the eye is the directer, shews it what it should doe, and if it be as it ought, directeth it the right way; but if not, leadeth into most dangerous errors: so in the man the heart (mentioned immediately before) if it be liberally affected, having *laid up its treasure in heaven*, and fastned it self on it, will direct the man to all manner of good Christian actions; but if it be covetous, unsatisfied, worldly, hard, illiberal, it brings forth all manner of unchristian, heathenish actions. And then *if the light that be in thee be darkness*, if the heart in thee be unchristian, heathenish, *how great is that darkness?* what an unchristian condition is this?

S. *I shall not now ask you how all this belongs to the point in hand.*

C. It is indeed plain enough already, that it belongs perfectly to the business. And this is the summe of all. 1. That liberality and charity in the heart is a special part of Christianity, hath a notable influence toward the production of all Christian vertues, and a main argument and evidence it is of a Christian to have this grace in him. 2. That uncharitableness, worldly-mindedness, unsatisfiedness, uncontentedness, envy, covetousness, is a sin of a very ill effect and consequence; betraies a man to all most unchristian sins, *fills him full of iniquity*, (according to that of St. *Paul*, 1 *Tim.* 6. 10. for *the love of money is the root of all evil*, &c.) and is a sad symptome, where

The influence of it on all Christian vertues.

whereever we finde it, of a great deal of ill beſides. All which comes in very pertinently on occaſion of thoſe words, *Where the treaſure is, there will the heart be alſo*; and is a foundation for that appendent affirmation [*You cannot ſerve God and Mammon.*]

S. *You have fully cleared this difficulty, and paſſed through the firſt of the two things contained in the remainder of this Chapter, that which pertains to the mortifying* all deſire and love of wealth. *God make it ſucceſſful in my heart, to work all covetous earthly affections out of it, and plant all contrary graces of liberality and mercifulneſs in their ſtead.*

Sect.V. *You will pleaſe now to proceed to the other thing, the moderating of our* worldly care *and* providence, *in the following words,* [Take no thought for your life, &c.] *and that taking its riſe from the former* [therefore I ſay unto you, Take no thought, &c.]

Of the Tenth Cōmandment. *Being come unto this, I cannot but remember my ſelf, and put you in minde that you formerly told me, that I might reſerve my expectation of this, as of an improvement of the Tenth Commandment of the Decalogue: How may that be cleared?*

C. By obſerving the importance of the negative part of that precept of the Law, which is directly the prohibition of all covetous thoughts, and deſires of other mens poſſeſſions, (expreſt after the manner of the Hebrews by enumeration of particulars, the *houſe*, the *wife*, &c. and by way of analogy, the honors as well as wealth, all conſidered as the poſſeſſions of other men.) This prohibition immediately contains a poſitive command of contentedneſs with our preſent eſtate, whatever it is, without any deſire of change, murmuring, repining, diſquieting of others: and ſo thus much is contained in that Old Commandment, A greater and ſuperior degree, in which matter is this of *not taking thought for the morrow*: for that prohibition doth not onely reſtrain our appetites from roving to that which is other mens, from diſquieting and diſturbing of others, and (as the laſt Commandment is deſcribed, *Matth.*10. 19.) the depriving (in thought, and endeavor, and wiſh) the laboring

to

to get away from another man that which may by his loss (and not otherwise) accrew to me; but this of not *caring for the morrow*, is the not disturbing or disquieting my self, the turning out all worldly thoughtfulness out of my breast, and not onely those which are terminated in anothers loss or damage.

S. *Will you then be pleased to proceed to that Christian pitch which is here set down?*

C. I shall now proceed to that point, which takes up all the verses to the end of his chapter, and in it onely detain you with two things. 1. The precept or doctrine of worldly thoughtfulness. 2. The inforcements of it, shewing how reasonable it is to be observed and practised, though it seem a strange doctrine. Of worldly care.

S. *To begin with the first, what care and solicitude is it that is here forbidden?*

C. It is set down in these three several phrases. First, [a] *Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on*, Ver. 25. Secondly, [a] *Take no thought, saying, what shall we eat, &c.* Ver. 31. And thirdly, [a] *Take no thought for the morrow*, Ver. 34. From all which it appears that the thing here forbidden is that, whatever it is, which is the full importance of the Greek word, rendred [[b] *taking thought*] which being derived by Grammarians from a phrase which signifies in English to [[c] *divide the minde*] doth then signifie a *dubiousness of minde*, or *anxiety*; and that a want, (or littleness) a defect of faith, Vers. 30. a not believing as we ought, that God that gives us life and bodies, will allow us means to sustain one, and array the other. St. *Luke* expresses it by a word which we render [d] *doubtful minde*, or careful suspence, but signifies *hanging betwixt two*; as not knowing how to resolve whether God will doe this for us or no. Or perhaps it is a figurative speech from a word signifying a [e] *watch-tower*, or *high place*, whither men get up to see what is coming, which is an argument of great fear and care in them. Now that I may give you the clear evidence of the Christian doctrine in this matter, I will deliver it distinctly in these

a μὴ μερι-μνᾶτε.

b μέριμνα.

c μερίζειν νοῦν

d μετεωρίζεσθαι.

e μετέωρον ὀπτικοποῦς, Eccles. 37. 14

few Propositions. First, That this is a truth (infallible truth) of Gods, That God will for the future provide for every servant of his food and raiment, a competence of the necessaries of life. This truth may appear by the promises to this purpose in the Scripture. Two there are of this nature, that the Margents of our Bibles in this place refer to: *Psal.* 55. 22. *Cast thy burthen on the Lord, and he shall sustain thee*: 1 Pet. 5. 7. *Casting all care on the Lord, for he careth for you.* To which you may adde Christs promise, that *if we ask, we shall have, if we ask not amiss*, saith St. *James*; which sure we do not, if we ask but what he taught us to ask, *this day our daily bread, i. e.* (as in the explication of the Lords Prayer was shewed) *day by day those things that are necessary for the remainder of our life.* Many other promises you will observe to the same purpose, and particularly this in this place by way of expostulation, Vers. 30. *Shall he not much more cloth you, O ye of little faith?* intimating strongly a promise that he shall, and requiring faith or belief of this promise at our hands. Secondly, that want of faith or trust in this promise, not believing this truth, is a piece of the damning sin of infidelity, so charged here upon them that believe it not, Vers. 30. Thirdly, that any carking solicitude for the future is an argument of this distrust, this not daring to rely on Gods providence and Gods promise, and so an unchristian sin.

S. *But is not every man commanded by the Apostle,* 1 *Tim.* 5. 8. to provide for his own, especially those of his own house or kindred? *And if he doth not, defined* to have denied the faith, and to be worse then an infidel? *Sure then this want of thoughtfulness and secular providence will rather be* infidelity.

Providing for our own.

C. Because you lay such weight upon that one place of St. *Paul* to *Timothy*, and seem to think it so contrary to this present doctrine of our Saviour, (which if it were, it would yet be more reasonable to bring St. *Paul* to our Saviour by some commodious interpretation, then to evacuate the force of all our Saviours discourse on this matter by this one place of St. *Paul*) and because

Rom.

Rom. 13. 14. the Apostles caution, being rightly rendred [make not provision for the flesh to coveting] or [turn not the care or providence for the flesh into coveting or getting away other mens goods] (forbidden in the Tenth Commandment) supposes that this *provision for the flesh* is apt to be so abus'd, I shall therefore first endeavour to give you a clear view of that place, for there is some mistake in it, and you will discern it by this view of some few verses in a brief paraphrase. Vers. 3. *Let those Widows which are Widows indeed*, (*i.e.* which have neither husbands nor children to relieve them) be respected and relieved by the Church. Vers. 4. *If any Widow having no husband, hath yet* (as it follows) *children or grand-children, let them, i e.* those children, *learn first to shew piety or kindeness to their own house, i. e.* to their parents, and so [a] repay or requite them for their paternal care, doe what their parents had done to them, (see Vers. 16.) Vers. 5. *But the Widow that is perfectly such, i. e.* hath [b] no children to relieve her, she doth in that solitude and widowhood hope on God, *and continue in supplications and prayers* (at constant times) *night and day.* Vers. 6. *But she that lives luxuriously is dead while she lives.* Vers. 7. *And do you give such rules as these, that they may be blameless.* Vers. 8. *But if any man or woman do not provide for, or relieve those that belong to them, especially those that are of their family*, (as the parents must be resolved to be) *he or she hath denied the faith, and is worse then an Infidel.* Vers. 9. *Let none be chosen to be a Widow which is less then sixty years old*, &c. You see this whole discourse is to shew what kinde of person might be fit to be chosen to be a widow in the Church, one to be maintained out of the Churches stock; and among the rest of the qualities required of her this is one, that she must be one that hath no childe able to maintain her, to provide for her: The word signifies (more generally) to [c] *take care of*, as a Father of a childe, or as a childe here of a forelorn destitute parent. And then still that differs much from the notion that worldly phansies affix to this place, thinking themselves obliged to provide estates and riches for them, whereas the

a ἀμοιβὰς ἀποδιδόναι, *vices referre.*

b μεμονωμένη. so μόνη Esth. 14. 14. signifies one that is perfectly alone, which we render *desolate*; and so *Bar.* 4. 16. μόνη is she that having her daughters carried away captive, is left quite alone.

c φροντίζειν, ἐπιμελεῖσθαι, Hesych. Pasor. φροντιστὴς, ἐπιμελητὴς, θεραπευτὴς. So children that are exposed by their parents are ἀφρόντιδες in *Harmocopn.*

words cannot be extended to command any more then this, That every Master or Mistress of a family must take care of, and relieve their parents and those of their family, (or which remain in their [a] house or family;) and then that will not come home to that thoughtfulness, or secular fore casting, to which in your objection it was applied The short is, the place refers to the duty of the rich, not to let the Church be burthened with relieving their poor kindred, especially their parents, which (are of their family) have a right to live in their house, and a propriety to be maintained by them, or that they do take care for and relieve them, (still supposing they are able to doe it:) and so this belongs nothing to saving of wealth for them, but spending it on them when we have it, and not laying it on the charge of the Church to doe it; and that will sufficiently weaken your argument. But then supposing this of secular fore-casting and providing for necessaries of life to be the thing here spoken of, (as it is apparent it is not, but onely [b] relieving the parents out of what we have) then, to take away all scruple, and to reconcile this prohibition of Christs with this precept of St. *Pauls*, it will be necessary to adde a fourth Proposition, That for present supplies, a Christian not onely may, but must, use those lawful and proper means that are ordinarily in his power to use to the attaining that end: and this is so far from distrusting of God, or not depending and believing on him, that it is indeed a special act of this faith, the doing of what he requires us to doe, and without our doing of which he hath not promised to supply us. His promises, which are the object of our faith, are not absolute, but conditional promises; they require and suppose a condition to be performed on our part, and then give us a right to the thing promised, and not before. Every man therefore must doe somewhat himself to provide for his own, (and not to doe so is infidelity in St. *Pauls* style; just as the Disciples are called faithless, for not casting out of the Devil, *that would not be cast out but by prayer and fasting*, i.e. for not using that means to cast him out, *Mark* 9. 19.) must endeavour to be instrumental to Gods providence, and

a Οἰκείων.

b As *Alex. Aphrodis.* saith. πᾶν τὸ προνοοῦν τινος, ἀγαθόν τι τῷ προνοουμένῳ ἐπιποιεῖ, Ἀπορλυτ. βιβ. α'. ζητ. ιδ'. & Ammonius in Schol. on the ἑ φωναὶ, having resolved, that one of Gods operations is, προνοητικὴ τῶν καταδεεστέρων, *providing for those that want*, applies that of the Poet to it, Θεοὶ δωτῆρες, &c. *Gods giving them what they want*, making his (*providing*) and his (*giving*) all one.

and not fly to his extraordinary protection, when his ordinary is afforded us. God doth not use to multiply miracles unprofitably, nor at all, but for the begetting or confirming of our Faith: which cannot be the case when we neglect those means of making good Gods truths, which are already by him afforded us: but onely when all lawful means have been tried improsperously, then it will be Gods season to shew forth his extraordinary power. In the mean time it is sufficient that he offer us means to bring us to that end which he promiseth; and if we neglect those means, and so fail in our performance of the condition required of us, we thereby discharge him of all obligation to make good the promise to us; which was not absolute for him to doe without us, but conditional, for him to doe if we failed not in our parts.

S. *But what are those* means *required on our parts, as subservient to Gods providence in feeding and clothing us?*

C. I shall first name you some that are such means, and then others that are mistaken for such, and are not. The true means you may know in general by this mark, that all means perfectly lawful, (*i.e.* all things that are proper to that end, and are no way prohibited by God) are such, and all unlawful are not. But then particularly, first, Labour and diligence in ones calling is such a lawful means: As in spiritual, so in temporal things, if we [a] labour, or work, God will [b] cooperate. As in the war with *Amalek*, when Israel fights, God will fight with them: Poverty is the *Amalek*, our honest labour is our fighting against it, (and therefore the idle person is called, 2 *Thes.* 3. 6, 7, 11. [c] a disorderly walker; the word (being military) signifying one out of his rank, one that is not in file to fight against his enemy) and when we are thus employed, God our Captain, hath sworn that he will have war, will fight against that enemy, with us, for ever; and that, as the LXXII read in that place, [d] *with a secret hand* assisting him that is thus busied, prospering him insensibly that is thus employed: A sure blessing on the laborious, *Prov.* 10. 4. *The*

Means subservient to Gods providence in sustaining us.

Labour.

a ἐργάζεσθαι.
b συνεργεῖν.

c ἀτάκτως περιπατοῦντες, ἀτακτεῖν.

d ἐν κρυπτῷ χειρί.

hand of the diligent maketh rich, and on the other side, *he that will not labor*, saith the Apostle, *let him not eat*; which is there a piece of Apostolical discipline, to besiege idleness and starve it up; and that an image on earth of what is done in Heaven, it being the rule of Gods ordinary providence, that they that neglect the means shall not obtain the end. This promise being conditional (as all others) not to the idle, profane fiduciary, but to the faithful laborer; the absolute Stoical depender on Fate may starve for want of industry, die for want of physick, and be damned for want of repentance; and all this not through too much, but too little faith, the not taking the means along with him, which were predestined by God to bring him to a better end.

S. *What other sort of means is there required of us by God to this end?*

Prayer. C. Prayer to him for *our daily bread*; the condition without which there is no one thing which we have promise to receive from him: *Ask, and ye shall have*, &c. but not otherwise. So elsewhere the worshipping of God is joyned with the *doing of his will*, to make us capable of Gods hearing.

S. *What other means?*

Thrift. C. Honest thrift; the not spending upon our lusts, our vanities, those good things of this world that our labor and prayers have by Gods blessing brought in to us. For the prodigal may starve as well as the sluggard; he that drinks out his bread, as he that doth not earn it. God hath not undertaken for any sin, that it shall not ruine us: his protection is like that of the Law, for them only that travel in the day and in the rode; not for the disorderly walkers in any kinde, that have any by-path, or night-work to exhaust that treasure that his providence hath, or is ready to bestow. And the same that I say of luxury, may be said of other harpies and vultures, that leave men oft-times as bare as the high-way robbers; that fly sin of close adultery, that eats out so many estates, yea, and that other of strife and contention, that pestilence, as it were, that walketh in darkness, and devours the wealth as well as the soul. And there are no reparations

to

to be expected from God for such losses. One means more there is to which Gods promise of temporal plenty being annexed, we may well adde it to the former, The exercise of acts of justice and mercy. *Bring you all the tithes*, saith God by *Malachi*, *into my storehouse*, Mal. 3. 10. *i.e.* both the Priests and the poor mans tithe, and *prove me now herewith, if I will not open the windows of Heaven, and pour you out a blessing, &c.* To which purpose the Jews had a proverbial Speech, * *Pay tithes on purpose that thou maist be rich.* And there are many places of Scripture to the same purpose, which before were mentioned; and threatnings on the contrary, that the *withholding more then is meet shall tend to want.* To these may perhaps be added another means, having also the promises of long and prosperous life annexed to it, that of meekness and obedience; of which saith the Law, their *daies shall be long in the Land*, flowing with milk and honey; and the Gospel, that they *shall possess the earth*: as also it is affirmed of Godliness in general, that it *hath the promises of this life*, *i.e.* of so much of the prosperity of this world as shall be matter of contentment to them. Now these being by God designed as fit and proper means to the qualifying us for the performance of his promise, (his providing of secular sufficient wealth for us) and the condition required on our parts, it will be but the believing of a lye, for any man to neglect these several means required on his part, and yet to claim or challenge the end promised on Gods part: in the same manner and degree as it is for the impenitent sinner remaining such, to believe and challenge the pardon of his sins and salvation.

Acts of Mercy.

* *Da Decimas in hoc ut ditescas.*

S. *I cannot but consent to this truth, and acknowledge the fitness of the means, which you have mentioned, as truly subservient to that end.*

But you told me there were also some were mistaken for such means, but are not: What are those?

C. 1. Secular wisdom, policy, contrivance, (for though this seem sometimes to obtain that end, yet first, there is no promise made to it; secondly, it many times faileth of the design; nay, thirdly, it hath oft-times a

False Means.

moſt remarkable curſe upon it. 2. Hoarding up all that comes, pinching the back and belly to fill the bag, 3. Going to Law, and contentiouſneſs. 4. Tenacity, not giving or lending to thoſe that truely want; the griping illiberal hand (*Give and it ſhall be given unto you*, not elſe.) 5. Immoderate care and ſolicitude; loving and courting of the world. 6. Deceit and injuſtice; and eſpecially, Sacrilege and Perjury. Each of theſe in the eſteem of the world are the faireſt way to wealth, yet in the event prove the ſtraight rode to curſes and poverty. It is a *ſnare to devour that that is holy*, ſaith *Solomon*, and *after vows to make enquiry*; and that ſnare meaning treachery to the wealth as well as the Soul. See the flying roll, *Zach.* 5. 2. (which was formerly mentioned) and the *curſe that it brought with it*, ver. 3. And that *entring into the houſe of the thief, and of him that ſweareth falſly*, Ver. 4. *i. e.* on his family alſo, and *it ſhall remain in the midſt of his houſe*, and never leave haunting it, till it *conſume it with the timber and ſtones*: that which a man thinks would be beſt able to endure, the firmeſt part of an eſtate, moulders and crumbles away between the fingers of the perjured perſon; noting this to be a conſuming ſin, (and a conſumption is an hereditary diſeaſe, an emblem of which is to be ſeen, *Num.* 5. in the perjured woman, Ver. 27. *The water that cauſeth the curſe, ſhall enter into her, and become bitter, and her belly ſhall ſwell, and her thigh rot*, thoſe two parts of the body that have relation to the poſterity.) 7. Diſtruſt of Gods promiſe, for ſure never any man got any thing of God by not truſting him: He that will not take his word, muſt finde out ſome other pay-maſter. 8. Oppreſſion, violence, ſpoiling of others, (though that ſeem a ſure preſent courſe to bring in wealth) for the threat of the Prophet *Iſai.* 33. 1. belongs to ſuch, *Wo unto thee that ſpoileſt; when thou ceaſeſt to ſpoil, thou ſhalt be ſpoiled.* Men are ſeldom ſuffered to taſte any of the fruit of thoſe ſins, leſt they or others ſhould fall in love with them.

5. *You have now abundantly diſcharged your promiſe, in ſetting down the true and the pretending means.*

Have

Have you any more Propositions now to adde to the four already mentioned in this business?

C. Onely these two. 5. That he that useth these true means appointed by God, and discards the false ones suggested by the world, by Satan, or by his own ravening stomach, is more sure of not wanting for the future, is better provided for a comfortable old age, and a thriving prosperous posterity, then all the worldlings arts can possibly provide him. He that gives over all anxious thought for himself, enters into Gods tuition, and then shall surely be never the poorer for not caring. 6. That the using of unlawful (though never so specious or seemingly necessary) means to the getting or preserving of worldly wealth, or the necessities of life, is a most direct piece of infidelity, most clearly forbidden in the phrase of *taking thought:* This being the distrusting of God and his authorized means, and flying to the witch with *Saul*, or rather the Devil, to help us to it; the [a] dividing our minds, or [b] hanging betwixt two; or rather indeed forsaking of one, and cleaving to the other; disclaiming God and his providence, and trusting to our selves and our own artifices. And this sure will be granted to be the greatest fury, the greatest perturbation and anxiety of minde imaginable, which thus drives us out of our Reason, our Christianity, to those courses which are most contrary to both.

a μέριμνα.
b μετεωρισμὸς.

S. *I conceive the summe of your whole discourse on this matter is this, That for the good things of the world, God having made* promise *to give them to his servants, and his promise being* conditional, *requiring at our hands the use of means to obtain the thing promised,* It is our duty to use those means, labor and prayer, &c. and then so fully to trust God for the performing his promise, as never to have anxious or dubious thought about it; *never to flie to any unlawful means, to provide for our selves. And by this way of stating, I acknowledge our Saviours speech here fully reconciled with St.* Pauls *command of providence, whatsoever that might be thought to signifie, and so with* Christs *praying for temporal blessings, &c.*

Anxiety.

I

I have onely one scruple wherein I shall desire your satisfaction, whether God doth not sometimes leave men destitute of food and raiment, and how then it can be infidelity to be anxious in that point. Or how can Gods promise of caring for us be said to be performed?

Destitution. *C.* I answer, 1. That it is not ordinary for men to be left destitute of food and rayment; and though sometime it cannot be had but by begging of it, yet God having in his providence designed the rich man to be his Steward, (the wealthy mans barn to be the poor mans store-house) no man is left destitute that is afforded this means. 2. There being so many other means (fore-named) required of us to be instrumental to Gods providence, it will hardly be found that any man is left thus destitute, who hath not first been wanting to himself; and so the whole matter will be imputable to his default, and not to Gods. 3. That if the utmost be supposed which is imaginable, that some one be left so far destitute as to come to starve, yet may the promise of God remain true and firm; for that promise obligeth him not to eternize the life of any: which being supposed, that he should dy by famine is as reasonable and reconcileable with this promise, (which can extend no farther then that he will sustain us as long as he sees it fit for us to live, but no longer) as that he should die by sword or pestilence; and that death will be as supportable as many other diseases and deaths, of the Stone, Strangury, Dysentery, &c. 4. That suppose God do thus destitute us, yet our anxiety or solicitude, our using of unlawful means, can never be able to relieve or secure us; whatsoever we can in this case call to our relief, God can curse and blast also, and make it as unable to help us as the Reed of *Egypt*: and though sometimes God permits unlawful means to offer us help, when lawful fail us, to make trial of us, whether we will use them, and distrust God (who ought to be trusted and relied on, *though he kill us*) or no; yet is it far more ordinary for those who have fled to all manner of dishoneſt means of encreasing wealth, to come to absolute beggery and distress and contumelious ends, then in any mans observa-

tion

tion it will be found for the trusters in God to doe. 5. Why may it not be thought and found true upon every mans self-examination, that such destitution, whenever it befals a childe of God, is a punishment of some sin, which God in mercy sees fit to punish here, and not in another world? As particularly that of littleness of faith in this matter; as *Peters* sinking, *Mat.* 14.30. was a punishment of his fear, and doubting, and *little faith*, which some good men are very subject to, and wheresoever it is found, may expect to be punished, as being it self a sin, and containing in it so many other sins. 1. The sin of disobedience to Christs command here, in his [*take no thought*,] Vers. 31. 2. The sin of infidelity, not trusting, and so denying (in actions at least) Gods veracity, the attribute wherein he chiefly glories; giving him the lye, as it were, an affront and contumely to the Almighty. 3. The sin of worldly-mindedness, placing our care and affection on such base and inferior objects, incurvation of the immortal Soul to a thing so much below it, and robbing God of his due, that peculiar Creature of his, the heart, so naturally his, and moreover so importunately begged for by him: not to mention many other sins, which constantly follow this solicitude, (where it is once entertained, not as a transient passion, but a Chronical disease) though not constantly the same, as indevotion, impatience, unmercifulness, cowardize, worldly sorrow, maligning of others, &c.

μὴ μεριμνήσῃς.

S. *Having thus largely explained the Prohibition, you may please to adde in one word what is the contrary Christian Duty that is here commanded by Christ?*

C. Praising God for our present wealth, and trusting him for the future.

S. *What do you mean by the former?*

C. Praising him four wayes. 1. By acknowledging the receit; 2. using it, and rejoycing in it; 3. ministring, or communicating to them that have not; and 4. if any thing still remain, keeping it as instrumental to Gods providence for the future, laying up what God gives us to lay up.

Praising God.

S. *What do you mean by the latter?*

C. 1. Be-

Trusting him.

C. 1. Believing his promise; 2. obeying his directions in the use of his authorized means, and none else; and 3. referring the success chearfully to him, and praying to him for it without doubting.

S. I conceive you have done with the Precept or doctrine, which now I see how fitly it is annexed to the former matter of not serving of Mammon, 1. *As an answer to the* Mammonists *reason or motive to his serving of* Mammon, [*that he may not be destitute on the morrow:*] 2. *An improvement of that former exhortation, to which it may be seasonably superadded, but would never have entred or have been admitted without that harbinger. I beseech God to sink it down into my heart. To which end, I presume you will give me your assistance by proceeding to the second thing proposed from our Saviours words here, the* Inforcements of this duty, *shewing how reasonable it is to be observed by a Christian.*

Seven enforcements of it.

C. I shall proceed to that, and give you the inforcements as they lie. A first inforcement is the consideration of what God hath done to us already. 1. He hath given us life it self, which is much more, and a far greater act of power and mercy, then to give food for the continuing of that life. 2. He hath given us the very body we take such care of, and that is much more again then the raiment that must clothe it. And those he hath given without any aid of ours, without our use of (direct or indirect) means, and therefore, no doubt can provide sufficiently for the sustaining of both. And for his willingness to doe it, if we trust and relie on him, those very former mercies of his are pawns and pledges of it. God (saith a Father) by giving, becomes our debtor. Every mercy from so good a Father, comes forth Twins; a gift and a bond together; a present payment, and a future pawn; a summe paid down, and an annuity made over; the having bestowed favors, being his greatest obligation to continue them. When we can begin with the Psalmist, *Psal.* 100. *It is he that made us*, then we may confidently go on, *We are his people and sheep, &c.* And then, *O goe your wayes into his gates with thanksgiving,*

Deus donando debet. Cypr.

ving, not onely for past mercies, but in confidence of future also, *his mercy is for ever lasting*, &c. A second inforcement is taken from the example of Gods providence toward other Creatures: First, for food, from the *Fowls of the Aire*; Secondly, for raiment, from the *Lilies of the Field*. For food, in that those Birds without any trade of Husbandry, of sowing or reaping, &c. are by the providence of God sufficiently sustained, (Nay, of many Birds it is observed, they are fattest still in coldest and sharpest weather:) Nay, that sort of Birds that St. *Luke* mentions, *Luke* 12. 24. the Ravens are a creature, that, if *Job* or the *Psalmist* may be believed, *Job* 38. 41. *Psal.* 147. 9. hath more of the providence of God illustrious in it then any other. Naturalists have observed of that creature, that it [a] exposeth the young ones as soon as they are hatcht, leaves them meatless and featherless, to struggle with hunger, as soon as they are gotten into the world; and whether by dew from Heaven, a kind of Manna rained into their mouths, when they gape (and, as the Psalmist saith, *Call upon God*) or whether by flies flying into their mouthes, or whether by worms bred in their nests, as [b] some think, or by what other means, God knows, *God feedeth them*. And therefore perhaps it was, that that creature, to make its return of gratitude to God, flies presently on his errand to feed the Prophet *Elias* in the Wilderness: In which this was sure very observable, that that Creature which is so unnatural as not to feed its own young ones, did yet at Gods command feed the Prophet: as sometimes those bags of the Miser are opened liberally to Gods children, (at their death, in building Hospitals, &c.) which had been shut to their own all their life. This example signifies (and, being used by our Saviour, proves) That God can and will [c] doe the same to us much more, and accordingly our Saviour shuts it up with an expostulation, [*Are not you much better then they?*] Man is a much more considerable creature then those Birds, man is the Monarch of all them, (and *the life of my Lord the King is worth ten thousand of theirs*;) and therefore surely a far greater part of Gods providence then they, and

a ἐκτρέφει τοὺς ἰδίους νεοττοὺς ὁ κόραξ.

b *Vatablus.*

c εἰκὸς γὰρ ὁ θεὸς τοῖς ἀπὸ τῆς ἀξίας ἔτι τὰ ἄλογα μᾶλλον τρέφει· εἰκὸς τὰ ἄλογα, διὰ μὴ πονηροὺς εἶναι, δεσποτικὰς τὰ ἴδια τιμωρεῖν τὰ ἡμῶν αὐθαδέστερα, *Procop. Vandal.* 1.

and so more sure to be competently provided for, though no thoughtfulnes of his contribute to it. But then this must be taken with some Caution along with it: not that we should neither sow nor reap, because the Fowls do neither; but that we *should take no anxious thought, as they neither sow nor reap; that it is as unreasonable for a Christian to distrust Gods providence, to bury his soul in an anxious care for earthly things, though the very necessaries of life, as for the Raven to be set to Husbandry. Had men acquired but as much Religion, dependence, trust, reliance on God by all the Preaching of the Gospel, by all the cultivation of so many hundred years, as nature teacheth the yong Ravens as soon as they are hatched, *viz.* to gape toward Heaven, and so in a plain down-right, natural, inarticulate way, to call on God, the Mammonist idol would soon be driven out of the world, and a chearful, comfortable dependence on Heaven (in despight of all our jealous, traitorous fears, that worldly hearts betray us to) taken in stead of it, an obedient submission to Gods direction in using those means that he directeth us to, and then resigning all up into his hands to dispose of, with an [*If I perish, I perish*] and [*I will wait upon the Lord which hideth his face, and I will look for him*] and [*Though he kill me, yet will I trust in him.*] The other example concerning Rayment from the *Lilies of the field* lies thus; God in his forming of the world hath bestowed a strange proportion of natural beauty and ornament upon the Lilies, that grow in every field or Garden, though those are of a very short duration, and being not sensitive, do contribute nothing to their own beauty, but most evidently the whole work is wrought by God onely, and all the care and solicitude and temporal advantages of gold, and the like artificial bravery, cannot equal or compare with that natural beauty which God hath endued them with. Which consideration, as it may well lessen our desire of the gallantry in clothes and mortifie our pride which they feed in us (the utmost that we can attain to in this kinde being not comparable with that which is in the vegetable, *i.e.* meanest living Creatures;) so may it give us a fiducial

* μὴ μεριμνᾶτε.

fiducial reliance on God for all things of this nature, who sure can clothe us as well as those, and will certainly provide for us such raiment as is convenient for us, by our use of ordinary means, without our anxious care and solicitude for the future.

S. *What is the next enforcement of this duty?*

C. An argument taken from our own experience in things of somewhat a like nature, Ver. 27. For the stature of ones body, or the age of ones life, (the same * word signifies both, but is thought in this place to denote the former onely) every of us know and confess, that our care and solicitude can doe nothing to make any considerable addition to it. Now certainly, the lengthning of the life for a few dayes or hours is not so great a matter as life it self; nor the tallness or stature of the body, as the body it self, (for what matters it how tall a man is?) And therefore it being so confestly the work of God onely to dispose of these less things, our stature, &c. how much more reasonable is it to believe that the same God, without any anxious solicitude of ours, can and will conserve our life and body, by giving us those things which are necessary to their conservation?

* ἡλικία.

S. *What is the next enforcement?*

C. The contrary practise of the Gentiles, Vers. 32. The Heathen indeed, who either acknowledge no God at all, or deny his providence over particular things, do use this kinde of solicitude, * seeking vehemently and importunately for all these things, *i. e.* for food and drink and cloathing for the remainder of their lives, or for such a proportion of wealth as will be able thus to furnish them till their lives end. And this may be allowed or pardoned them, that have no better principles to build on, but would be a shame for Christians to have gotten no higher, by the acknowledgement of the true God, and his particular providence and care over all Creatures, (but especially over us men, for whose use all other Creatures were created) and by the doctrine of Christianity, which teacheth us faith or dependence on Christ for all, and desires to mortifie all love of the gains and pleasures of this world in us, (by promising us a ri-

* ζητοῦσιν.

cher

cher inheritance then this earthly *Canaan*) and to work in us an indifference and untroubledness of minde for all outward things, and many other graces in order to this, which no Heathen could ever arrive to.

S. *What is the fifth enforcement?*

C. It is set down in these words, *Ver.* 32. [*For your heavenly Father knoweth that you have need of all these things,*] *i.e.* These things that are necessary for you (and others you need not seek after) God knows you have need of, as well as you; and that God is your Father, and cannot be so unkinde to you, as not to be willing to bestow them on you; and that Father an Heavenly Father, and consequently is perfectly able to bestow them.

S. *What is the sixth enforcement?*

C. This, that there is a far more easie, Christian and compendious way to all these necessaries of life, then our solicitude or anxious care; to wit, the setting our mindes upon our higher interests, minding and intending of those joyes in another life, and that way of Christian obedience which wil lead us to them: which if we do thus intend, God hath promised to give us these necessaries of life, as an appendage or addition over and above; *Piety having the promise of this life as well as of another.*

S. *What is the seventh enforcement?*

C. Because the time to come, for which we desire to lay in before-hand (and by that means lay a double burthen on that part of our life which is present, to provide for it self and that other also) will, when it cometh, be able to take care and make provision for it self. The Manna that came down from Heaven to the Israelites, fell every day, and therefore there was no need of laying up in store, (and if it were done, it putrefied) of reserving any part of the present portion; for, for the time to come they were sure to be as plentifully provided as for the present they were: and so the providence of God, that hath brought us in a present store, will be able and ready to doe the like for the remainder of our lives, when it comes; and therefore all that we shall acquire by this solicitude before-hand, is onely to accumulate

mulate trouble and disquiet upon our selves, *viz.* besides that due labor and industry which we ow to God, (as subservient to his providence) and to our selves for our present subsistence, so much more also as will secure us for the future; which what is it but to multiply toil upon our selves, above the proportion that God hath designed to us? Whereas the trouble that belongs to every day for the maintaining of it self (*i.e.* the labor & sweat that we eat our bread in) is sufficient for that day, without our artifices to encrease it, and requires too much (rather then takes up too little) time of diversion from the duties of piety, to these so vile inferior offices. The duty being thus largely enforced, and our hearts by so many Engines and Pullies raised from this earth of ours to that principal care of celestial joyes, it may now be thought reasonable to hearken to Christ in a prohibition which was never given to men before, and so this hard saying will be softned; this circumcision of the heart, amputation of all those superfluous burthensome cares of the Worldling or Mammonist, will be found supportable to the Christian. I shall need adde nothing to so plentiful a discourse of this subject, but my Prayers, *That we all be in this the true Disciples of Christ, Scholars and practisers of this heavenly lesson.*

Lib. IV.

S. *I see there is yet, after all the trouble that your charity to me hath cost you, another occasion and opportunity still behinde, ready to tempt you farther to continue your favor to me, in leading me through the Seventh Chapter, wherein this* Sermon on the Mount *is concluded. You may please therefore to enter upon that, and tell me what you finde especially considerable in it.*

C. One strict particular Christian precept I finde in that Chapter, which, before I told you, will doe well to be added to those many that the former Chapters have afforded, as an improvement of the Ninth Commandment of the Law; and then Four general ones; with a conclusion of the whole Sermon.

Sect. I.

S. *What is the particular precept you speak of?*

C. It is set down positively in the five first Verses; and then a limitation, or explication, or caution added to it, Vers. 6. The Precept is Negative, Not to judge other men, Ver. 1.

S. *Why do you make that an improvement of the Ninth Commandment?*

Of the Ninth Commandment.

C. The Ninth Commandment is, [*Thou shalt not bear false witness against thy Neighbour.*] That primarily forbiddeth those false testimonies in judicature which are born against (*i.e.* are born, and are harmful to any of) our Neighbours, *i.e.* any other man. Then, secondly, all perverting the course of judgement, by bribes, &c. Thirdly, all kindes of detraction, backbiting, whispering, wronging or defaming any, open contumely, or wounding with that sword of the tongue most secretly; all kinde of lying or false speaking, which may any way hurt any other. As for those untruths which, although they are such, are yet so far from being designed to the hurt of any, that they are perhaps truely gainful to

to all that are concerned in them, (as in that known case, when a raging furious person pursues another to kill him, and asks a by-stander which way he went, and that by-stander, knowing what he will doe, if he either say nothing, or do not directly misguide him, shall thereupon, to save one from the sin of killing, and the other from being killed, say that which is not true) I cannot tell how to reduce this, or the like, to this Ninth Commandment, because this untruth is no sin against my Neighbour (the pursuer, or pursued) or hurtful to him, but on purpose designed to their greatest good: Whatever is amiss in it must be reduced to some other prohibition, either as a variation from that attribute of Gods, who is Truth it self, and who must be imitated in that, as in justice of our actions, &c. (and accordingly when it is set down as a damnable sin, to *doe evil that good may come*, Rom. 3. the Apostle instances in a lye, when by occasion thereof Gods glory is more set out) or else as a breach of that contract which is betwixt all men, that our words shall be agreeable to truth. Now these which I have named being the chief, (if not onely) things forbidden in this Commandment, it will easily appear, that the prohibition of judging my Brother is a yet higher pitch then what is thus forbidden in or readily reduced to this Commandment, as you will grant when you see what *judging* is.

Officious untruths.

S. *What is meant by Judging?*

C. 1. All rash and temerarious, 2. all severe, unmerciful censures of other men.

Of Judging.

S. *What mean you by* rash censures?

C. Such as are not grounded in any manifest clear evidence of the fact, but proceed from my jealous and censorious humor; being still forward to conclude and collect more evil of other men then doth appear to me. As 1. when by some indifferent actions done by my Fellow-Christian, (and appearing to me) I surmise some other evil thing not far distant from that, and which may possibly be signified by it, but is not so necessarily: or 2. when another mans action being capable of two interpretations, the one fastning evil upon it, the other

The sorts of rash Censures.

not, I take it on the evil side, and censure him for that action, for which, perhaps, God the searcher of hearts will never judg him; (or in case God sees it to be evil, but I do not, then however thus to judge is in me temerarious judgment;) or 3. when any other man hath done any thing apparently evil, yet from thence to infer a greater guilt in him then to that action necessarily belongs, as the action being perhaps capable of extenuation by circumstances, for me to deprive it of those extenuations, & pass the judgment which would belong to it absolutely considered; or 4. upon the commission of one or more single actions, not sufficient to build up an habit, or argue a malignity in the agent, to censure him as guilty of that habit or that malignity, this is still temerarious judgment: which commonly proceedeth, whereſoever it is, from pride, ambition, vain-glory, or from envy, malice, uncharitableness, and self-love, from one or more of these, and falls under the judgement due to the suspicious, contumelious, whisperer, busie-body, &c. Quite contrary to that *charity* that *hopeth all things, believeth all things, thinketh none evil*; to that humility that thinketh *better of others then our selves*; that peaceableness which Christ commendeth to us; that kindness and pitifulness in *bearing one anothers burthens*, and so lessening them, and not making them heavier by our censures.

S. *What mean you by* unmerciful censures?

Unmerciful Censures.

C. Those which have no mixture of mercy in them, *Jam.* 2. 13. The precept of forgiving those who have wronged me is by Christ improved in some kinde, and extended even to those offences which are done against God, so far as that I be obliged by it to look upon them (in others in the most favorable manner, (as on the other side I should be most severe in the examining and judging my self) and alwaies remit of that rigor and severity which the matter is capable of, as knowing that my own best actions must be lookt on favorably by God, and not strictly weighed by him, or otherwise they will never be accepted by him.

S. *To what purpose is all that which in this matter is added to this prohibition in the rest of this period?*

C. It

C. It is, firſt, a determent from this ſin. Secondly, a direction how to avoid it. The Determent this; to conſider how fearful a thing it were, if God ſhould judge us without mercy; and how reaſonable it is, that he ſhould ſo doe, if we be ſo unmerciful to other men. The Direction, to reflect our eyes and cenſures, every man upon his own ſins, and there to buſie them in aggravating every one into the ſize that juſtly belongs to it; by this means to pull down my own plumes, to abate my proud cenſorious humors, and then thoſe will appear but motes in another man, which now do paſs for beams with me. He that is truly humbled with a ſenſe of his own ſins will be willing to wink at faults in another; at leaſt not to improve and inlarge them, not to cenſure and triumph over them.

Determent from them.

Direction how to avoid them.

S. *What is the limitation or caution, or explication of this Precept added in the ſixth verſe?*

C. The ſum of it is this, That this Precept of not judging is not ſo unlimited, that it ſhould be unlawful for me to cenſure or think evil of any man: as in caſe he be an open profane perſon, expreſſed by a *Dog* or *Swine*, the one a Creature ſo accurſed, that the price of him was not to be conſecrated; the other ſo unclean, that it was forbidden to be eaten by the Jewiſh Law; and both of them Emblems of an habitual impenitent ſinner, 2 *Pet.* 2.22. The firſt, again, intimating ſuch as bark and rave at all good Exhortations, contradicting and blaſpheming, *Acts* 13.45. the ſecond thoſe that, though they blaſpheme not, yet by the impurity of their lives ſhew the ſecret contempt of their heart. This ſacred Exhortation of not judging or cenſuring is ſuch, as they are not to expect any benefit from; this act of Chriſtian Charity is too holy and ſacred a thing to be caſt away on ſuch *Swine* and *Dogs*, who are firſt uncapable of it, and then will make ſuch ill uſe of it: and if inſtead of judging the offender, you go about to exhort with never ſo much Mildneſs, (which is the wiſeſt and moſt charitable Chriſtian way in this matter) they will contemn your Exhortations, and repay them with Contumelies in ſtead of Thanks.

A limitation of this prohibition.

The Dogs and Swine are not concerned in it.

S. But what, may I never paſs judgment on another man, unleſs it be ſuch a notorious offender?

Cenſures which are not uncharitable.

C. Yes; 1. If that which you judge in him be (though neither habitual nor incorrigible, yet) notorious, and evidence of fact make it ſubject to no miſtake of yours. 2. If you extend that Cenſure no farther then that fact, or no farther then what may from that fact be neceſſarily inferred. 3. If you expreſs your Judgement or Cenſure in words no farther then may agree with rules of Charity: As firſt, Charity to him, either in telling it him your ſelf, and ſeaſonably * reproving him, or telling it ſome body elſe, to that end that he may reprove him: or ſecondly, Charity to others, that they may be warned and armed, not to be deceived and enſnared by him: or thirdly, Charity to the community, that he may not by concealment of ſome great faults, get into ſuch place of judicature, &c. where that ravenous humor of his, entring in a diſguiſe of ſheeps clothing, may be armed with power to doe more miſchief. In all which yet I muſt be very wary, that under this cloak of Charity I do not carry along a malicious, or proud, or wanton, petulant humor of my own, or even an habit of defaming, and flatter my ſelf that Charity is the onely mover in me all this while.

* *Vid. Forum concept.*

S. But can my judgement be forced? My aſſent or belief follows, and is proportioned to the motives that induce it: As Knowledge cannot chuſe but follow demonſtrative Premiſſes, ſo Belief cannot chuſe but follow thoſe that appear moſt probable; and if I ſee that by a man, by which my diſcourſe leads me to conclude him drunk, &c. can I offend in judging him?

Many other caſes of judging.

C. If my Concluſion be rightly inferred by due Premiſſes, and offend not againſt rules of Diſcourſe, I do not offend in ſo concluding, or in ſo judging, ſo that I keep it within my own breaſt, and do mix mercy with judgement, *i.e.* take the more favourable part in judging; for no man is bound not to know what he ſees, or not to believe what ſeems to him (judging in ſimplicity) ſtrongly probable. Nay, ſecondly, if he expreſs his judgement to him whom he thus judgeth, on purpoſe to be ſatisfied of the

the truth of his judgment, or (in case it shall prove true) to admonish, it is still not only lawful, but commendable. Nay, to tell it another to either of these purposes, it will be so also.

S. *But what if I tell it another, not on either of these purposes, and yet not on any defamatory malicious designe neither?*

C. Though it be not out of any malicious designe, or flowing from any stitch or grudge which I have to that man, yet it may be a defamatory designe; for I may have that general habitual humor of Pride or Vain-glory, that for the illustrating and setting out my self in more grandeur, I may think fit to blast and defame every man I meet with; and then that will be sin enough, though I have no particular malice to that person. But if it be not from any such design neither, yet some of this may mingle with it in the action. Or if neither, then still some other evil may; as that of whispering, * curiosity, medling with other mens matters, wantonness, vain desire of tatling, telling news, &c. and if any of these be it, then will it be so far sinful as the motive or cause of it is.

* περιεργία, ἀκαιρολογία.

S. *But if still it be separated from all such sinful motive or adherent, and be onely produced by somewhat neither good nor evil, (as I conceive it possible that many words of my mouth, as well as thoughts of my heart, and motions of my body, may be neither morally nor Christianly good nor evil; and that it is not necessary for them to be designed to any particular Christian end, if onely this general care be had, that they be not against Charity or Edification:) What is to be said of such judging?*

C. Though some other words may perhaps be of this nature, as indifferent as Motions, or Turns, or Gestures of the Body, (and therefore it is not without reason thought, that by * [*every idle word*] *Matth.* 12. 36. is meant onely *every false word*, as hath been said) yet perhaps this of judging *another* will not be of that nature, being subject to more defaults and taints then most other things, and that which is here indefinitely forbidden, and if it break forth into words, it is yet more subject to evil.

* πᾶν ἀργὸν ῥῆμα.

But if ſtill it be mentioned onely as a Relation (entire and ſimple) of what I ſaw, leaving the concluſion to others judgements, and not interpoſing mine, or onely ſo far interpoſing it as to relate truly what concluſion I did then make of it, and what moved me to that concluſion, abſtaining ſtill moſt ſtrictly from adding or concealing ought, or doing or ſaying any thing that hath any tincture from my own pride, cenſoriouſneſs, &c. it may ſtill be as harmleſs and blameleſs in me as writing of the honeſteſt hiſtory, or if not, will yet hardly appear to be prohibited under this, of *not judging*, in this place. But however, becauſe this is the moſt that can be lawful, and ſtill is no more then lawful, (or not ſinful) not arrived to any degree of moral goodneſs, and becauſe it is very apt to fall into evil, and withall, becauſe of the ſcandal that others may take, who by ſeeing a godly man take this liberty, may miſtake it, and go farther, and fall into ſin; and yet farther, becauſe it may be a breach, although not of this, yet of another prohibition, *viz.* that [*of not doing to others what I would not have others doe to me*] (it being preſumed of all men, that they would not willingly have every fault of theirs made matter of diſcourſe to other men) it will therefore, I ſay, (for theſe conſiderations) concern him to deny himſelf that liberty, if it be but by way of revenge for the unlawful liberty which he hath ſo often taken: and though this he ſhould not be too forward to judge a ſin in others, (leſt he thus fall into the fools ſnare, cenſure others of cenſoriouſneſs) yet ought he in this matter to be very *watchful* over himſelf, that he *offend not with his tongue*.

S. *This Precept of not judging I cannot without tears and hearty confeſſion of mine own great guilt in this kinde bear home with me; and I fear there are few in this laſt and moſt uncharitable age of ours who have not had their part in it. I beſeech God to reform it in all our hearts, and joyn this laſt act of prudence, which this ſixth verſe hath mentioned, with that ſimplicity which in the former five was required of us.*

Sect. II. *Of the power of Prayer.*

You told me that after one particular Precept, which you have

have now explained, there followed ſome general Precepts. What is the ſubject of the firſt of them?

C. It is concerning that great buſineſs of Prayer, in the five next Verſes 7, 8, 9, 10, 11. conſidered now not as a duty of ours toward God, or an act of worſhip (as it was conſidered, Chap. 6.) but as an engine or artifice to fetch down from Heaven the greateſt treaſures that are there, even that of grace it ſelf, or the holy Spirit, as appeareth by the comparing this place with *Luke* 11. 13. & the ſumme of it is this, That Prayer is the Key of entrance into the Father's houſe; that no man ſhall ever fail of finding and *receiving good things*, particularly Grace, the greateſt good, that *asks*, and *ſeeks*, and *knocks*, *i. e.* uſeth importunity in Prayer, as a child to a Father, depending wholly on him, and if he be once or twice repelled, returning unto him (with humility, and ſubmiſſion, and dependence, and confidence) again, and never giving over petitioning till he obtains.

S. What is the next general Precept?

C. It is that famous one that I told you was the improving of the Eighth Commandment of the Law, and which the * Heathen Emperor is ſaid to have reverenced Chriſt and Chriſtianity for, and which all the wiſeſt men of the Nations have admired for the beſt and higheſt rule of Juſtice and Charity to our Neighbours, in theſe words, Verſ. 12. [*All things whatſoever ye would that men ſhould doe to you, doe ye even ſo to them*] *Which* (ſaith he) *is the Law and the Prophets, i. e.* on which all my duty towards my Neighbour depends, or wherein the whole Law concerning that is fulfilled.

* *Severus.*

S. How is that the improving of the Eighth Commandment?

C. The Eighth Commandment [*Thou ſhalt not ſteal*] doth firſt forbid all kind of Robbery, Piracy, Burglary, Stealth, Pilfering, and in a word all invading of any other mans poſſeſſion or propriety, whatſoever moſt ſpecious colour or cauſe can be pretended for ſo doing. Of theſe colours I have formerly touched on one, That of thoſe who found all propriety in, or right to the good things of this world, not in the Laws of Nations and of Men, but

Of the Eighth Commandment.

Dominion founded in Gods favor.

but in the favour of God; and by so doing, offer all men, that are so presumptuous as to think well of themselves and ill of others, a justification for all their rapines, and invading of those whom they malign, or will but pretend to think ill of, that they may devour them. Contrary to which vile and diabolical pretence is not onely the proffest truth of Scripture in this Sermon, that God bestows the Rain and the Sun-shine, (and under those emblems, the possessions of the Earth) upon the wicked and ungodly; but that other known maxime also, That Christs *Kingdom is not of this world*, that he came not to interpose in secular affairs (such are the proprieties of men) but disclaimed having any thing to doe to be a Judge, or divider among men, and himself paies tribute to Cæsar, though an Heathen, and commands that those *things that are Cæsars shall be given*, or *rendred unto him*, supposing that some things there were, and particularly the tribute there, which that Heathen Prince did duly possess and enjoy. And it is a sad omen to see this doctrine (which is so directly contrary to the teaching and practice of Christ) to be entertained among Christians, and owned by those (and never by any but by those) who take themselves to be the deerest children and friends of God. To this Commandment is reducible also the prohibition of all oppression and injustice, all withholding the hire of the poor laborer, or generally, the borrowing and not paying again. But the higher pitches of this kind are reserved for this higher precept of Christ, of *doing as we would be done to*, which you will perceive when we proceed to the opening of that.

Oppression, Injustice.

S. *What then is the meaning of this precept?*

Of doing as we would be done to.

C. To *love my Neighbour as my self*; or not to suffer my self-love to interpose or make me partial in judging of my duty to others; but thus to cast whensoever I doe any thing to my Brother, Would I be well pleased to be so dealt with by any other? or, If I might have mine owne choice, would not I desire to be otherwise used by other men? or yet farther, that whatsoever usage I desire to meet with at Gods hands, (which is certainly undeserved mercy, pardon of trespasses, and doing

good

good to enemies or trespassers) the same I must perform to others; for so this phrase [*whatsoever ye would that men should do to you,*] doth by an Hebraism import [*whatsoever you would have done unto you*] Which is the *style that this precept is ordinarily read in, and then extends to whatever I desire that God or Christ Jesus should doe to me, *i.e.* not only all the Justice, but all the mercy and goodness and bounty in the world.

*Quod tibi fieri vis, &c.

S. *I acknowledge the reasonableness of your collection and interpretation, and shall from thence suppose that this great rule of* doing as we would be done to *is the foundation of all* Justice *and* Mercy *toward men. Now the latter of these you have insisted on already in the* Beatitudes, *and therefore I shall not importune you again in that matter: but for the first, though that be supposed and pre-required by Christ in his precepts of* mercifulness *and almsgiving, and consequently hath been supposed in your handling them, yet have you not as yet spoken so distinctly of it, but that your more particular descending to it may be useful to me. Please you therefore to satisfie me in these few Questions: First, Whether I may make this advantage of this rule, that whatever I shall resolve to bear contentedly from others, I may lawfully doe to them; and so that if I would resolve to be content to stand to the injuries another man can doe to me, I may then lawfully injure him.*

Submitting to injuries, that one may doe injuries unlawful.

C. No man in his right minde can be supposed simply to be willing that injury should be done unto him, and therefore no man is to doe any injury to another: and if any man be as you suppose him, it is then to be resolved, that it is for some advantage or gain which he designes to himself thereby; as for example, (that which you seem to intimate) that by living by rapine and injustice he hopes to get more then he fears to lose: and then that treacherous contentment is but an artifice of eluding, not of obeying this rule, an invention of sinning securely, and will be far from being accepted by God or by any reasonable man for an excuse of his injustice. And therefore, secondly, the interpretation of the rule must be (without any such deceit) that I doe nothing to any

any man, but what I or any honest-minded man would be content to have done to him, if it were put to his choice or option; or if you please to take it more intelligibly, you must never doe that to another, which, if you were that other, you would think to be injustice; or again, you must never seek to advance any gain of your own by the loss or lessening of another mans.

S. *I receive your answer as satisfactory to my first question, which shews me that this rule is not too* loose: *But then my next and more serious question will be, whether it be not too* strict. *I demand, therefore, May I not endeavour to* gain *to my self by anothers* loss?

Gaining by anothers loss unlawful.

C. I answer positively, you may not; for that is the thing forbidden in the last Commandment of the Decalogue, as it is explicated in the New Testament, sometimes by *not defrauding*, *Mark* 10. 19. (where the word in the original signifies the [a] *depriving* of another, the lessening of his possessions) sometime by [b] *not desiring*, or *not lusting*, *Rom.* 13. 9. (*i.e.* not desiring to get from any other man that which is his) sometime by *not coveting*, [c] 2 *Cor.* 12. 17. and *Luke* 12. 15. *abstaining from covetousness*, (where the word signifies a *desire of getting* that which is [d] above my portion) but especially (as will appear by comparing the two parallel places, *Matth.* 19. 19. with *Mark* 10. 19.) by *loving thy Neighbour as thy self*, which is there clearly set, not as the great Precept to contain all the other under it, (as in other places it is the summe of the Second Table) but as the particular importance of the last Commandment. From whence it follows, that it is not lawful to design the gaining of any thing to my self by the diminution or loss of another, for that is clearly to covet his, (contrary to the duty of contentment with my own) and to love my self, and to doe good to my self by the hurting of him, and that which is called in *Ecclesiasticus*, ch. 41. 19. [e] *deceit in giving and taking*, *i.e.* in bargaining.

a μὴ ἀποστερήσῃς.

b οὐκ ἐπιθυμήσεις.

c οὐκ πλεονεξίαν.

d As the word is opposed to ἰσότης equality, and ἰσομοιρίαν ἐν ταῖς συναλλάγμασι, *just proportion in bargains.* Simp. in Ar. Phys. l. 1. c.

e σκοραπισμὸς δόσεως καὶ λήψεως.

S. *But if I may not thus* gain *by another, this will take away all* buying *and* selling, *especially all* trading, *wherein the tradesman sells dearer then he bought, and whose very living is by what he* gains.

C. It

C. It will take away all unjust dealing in buying and selling, all Extortion, Monopolies, Foreſtalling, Enhaunſing of Merchandiſe, Lying, Falſifying, &c. and it is very fit it ſhould doe ſo: but for honeſt ordinary lawful gains, ſuch as a man may plentifully and comfortably live by, and ſuch as all men will be well content that all others ſhould make by their trades, as a fit proportionable reward both for their preſent pains and charge, and for their induſtry and expences in acquiring ſuch a skill or craft, and for the hazard they are ſubject to, it will not at all leſſen them. For it is among all men reſolved, that every mans art and his pains, and the charges and the hazards he is put to, are rateable, and may be ſold, and that it is profitable to each ſingle man, and to Commonwealths, that ſome men of skill and honeſty ſhould traffick, and provide thoſe things which are commonly wanted, and make a moderate gain by the ſelling of them; and the Rule which we are now upon hath nothing contrary to that: for any man would be content, that he that brings him home to his door thoſe things which he wants, and which would coſt him much more to provide for himſelf, ſhould gain one peny in twelve, or the like proportion, which the Maſters of every trade know to be moderate on both ſides, neither too little nor too much. But if this moderation be not obſerved, if the gain be any thing conſiderably either leſs or more, then it is that the Rule is broken.

Of juſt dealing in buying & ſelling.

S. I conceive that the gaining too little *will not break the Rule, and for the* too much, *I muſt yet deſire more punctual directions.*

C. It is poſſible you may be miſtaken in the former, not onely becauſe he that ſells too low, may offend againſt himſelf and his own family, and a man is to love himſelf, (and not his Neighbour onely) but eſpecially becauſe a man may by ſelling at too low a price get away the cuſtom from, and conſequently defraud and injure, all others of the ſame trade with him: as for example, if ten men in a City may all of them live by their (ſome way of) merchandiſe, by the gaining of one peny in every twelve pence which they lay out, it will be

Selling too low.

be possible for one of these men by taking but one halfpeny in a shilling to get all the custom from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that under-selling then otherwise he could doe; which though it be no injury but advantage to the buyers, is yet the defrauding of all those other Merchants in that City.

S. *I perceive my error, but still conceive that the most ordinary way of offending is in the excess, (and indeed that other way was but an artifice tending to the same end by a different way, by gaining too little to gain too much, by losing one peny to get nine, and so an excess in another kinde also; but, I say, the ordinary way of offending is in the direct excess) in the gaining too much, or exceeding the rule of moderation; will you now give me some rules to know my duty in that?*

Rules to regulate gains.

C. This one rule will serve your turn, never to endevor to enhaunce the price of any commoditie above the value of it.

S. *What way is there to know the value of anything?*

**Tanti va'et quanti vendi potest.*

C. That known one, that * every thing is valuable for as much as it may be sold.

S. *If that be the rule, the merchant will be safe enough, for if he sell a thing at never so dear a rate, it seems it is worth it, because it was (which supposes that it can be) sold for it, and therefore hath not done amiss.*

C. You mistake the Rule: for unless he that bought it, can sell it at that price again which he was made to pay, or unless he that sold it him could have sold it to other prudent men at that rate, or unless that be the ordinary rate of the commodity, that rule was not observed; for the meaning of it was not, that any thing is valuable according as any one subtil Merchant can have sold it to any one weak or passionate chapman, but according to what is the ordinary rate of it when it is sold.

S. *But if a man will give me such a sum for a commodity, do I doe him wrong to take it?*

C. If

C. If you are a Tradesman, whose calling is to furnish those that want with such commodities, you are not to demand more then those moderate gains: And if you demand no more, it cannot be imagined that he will give you more for it; or if voluntarily he will on his own free motion, not onely without any art of yours to raise him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if I say, he will then in bounty, or voluntarily upon any other fit consideration, give you more, it will in that case be perfectly lawful for you to take it.

S. But what if it be a thing which my calling doth not so engage me to sell; if it be my House, or Land, or the like, which I may most lawfully keep; may I not sell that for as great a sum as I can possibly get for it?

C. Though I am not obliged to sell these at any rate, yet if I do sell them, I must set a moderate rate upon them, and if I sell them to one at a higher rate then either any man will give him again, or then I could have had of others, I shall for the present suppose that it was by one or more of these means that I was enabled to doe it; either first, that the Buyer was unskilful and weak; or secondly, that there was some undiscovered fault or weakness in that which I sold (I mean, which the Buyer discerned not) which moved him to be willing to pay that for it, which if he had known those faults he would not have done. And then that concealment again might be wrought, either first, by some positive falsity of mine in down-right denying it, when I knew it was so; or secondly, by my denying it again, when I thought really that it was not so, though it were; or thirdly, by my refusing to answer to any such question about it; or fourthly, by his not making any such question to me. Or else thirdly, that the Buyer had some special liking or phansie, or vehement desire to that possession of mine; or fourthly, that it was more convenient and beneficial to him then to any man else. And every one of these circumstances will somewhat vary the case, perhaps it may be worth your pains to see how.

Moderate rates of all things.

S. I shall therefore call upon you for your resolution to

Imposing on the weakness of another.

to the several cases. And first, what is it, if his weakness and unskilfulness were made use of to get from him an higher price?

C. It is acknowledged by all that this is cheating, or circumventing, taking advantage of another mans weakness, and very near the guilt of robbing on the high-way, (which is but the making use of another mans weakness to deprive him of his goods) nay, of that grand Piracy so common unto many abroad in the world, when the *stronger devour the weaker*, upon no other title of right but because they are so, and every man thinks he may lawfully doe whatever he is able to doe, (saying with the Atheist, *Wisd. 2. Our strength is the law of justice, and that which is feeble is found to be nothing worth*:) and this is most directly contrary to the first Fundamental Rule, for no man would be willing to be so over-reacht, it being (beside the injury) a most contumelious thing to be out-witted, (as to be over-powered) and nothing is counted more unsupportable then such a contumely.

Concealment of faults in a Commodity

S. For the second, if there were in the Buyer some particular deception proceeding from some concealment of some fault in the commodity: And first, if that concealment were wrought by some falsity of the Seller in downright denying *it, then if that were knowingly done, I conceive at first thought of it, that that must needs be a double sin in the Seller, 1. of lying, 2. of robbing or cheating the other man of so much of the price as the consideration of that fault would have taken off from it. And this is the greatest meanness in the world, to sacrifice any of my truth to so base a thing as a little gain of money is. But what if his* denying *it was upon an error in himself, the fault being unknown to him, (which was the second case of concealment?)*

C. Though that may have excused him from the first guilt, that of a *lie*, because he spake as much as he knew, and went not against his Conscience; yet it is clear that by this means he hath made an immoderate gain (though perhaps against his will) and the other hath lost, having not that for his money which he thought he had bought, and might reasonably be allowed to think so, because he might

might in prudence think the Seller knew (and yet if there were any imprudence in it, the Seller ought not to gain by that, the folly of the other being not an ingredient valuable in his Commodity, nor giving him any title to the others goods, as before:) and therefore I ſhall conclude, that in that caſe, ſo much of the price muſt be paid back again as came in through that (though involuntary) falſity; and he that doth not think fit to doe ſo, may well be preſumed to have falſified wittingly; for he that hath once erred, will be ſorry for his errour, and he that is ſo, will be deſirous to redeem it even with ſome loſs, but will never think fit to gain by it, to be the richer for his ſin, which yet he muſt be, if he reſtore not. And if in either of theſe two caſes it be interpoſed, that it is an old Rule, that the * Buyer *muſt ſtand to hazards*, and conſequently muſt *look to himſelf*, which would conclude that the Seller is ſafe in ſuch caſes: I anſwer, That that is a rule of Humane Law, and accordingly that he may be ſafe from the Penalties of the Law, (which looks not any farther then the outſide of the action, (as it is a contract legally paſt) and cannot poſſibly dive into the ſecrets of Conſcience, nor conſequently puniſh what it is not preſumed able to ſee;) but then he ſhall not therefore be ſafe from God, who looks to the heart: and beſides, if all other Laws ſhould allow ſuch Liberty, and free men not onely in the Court, but from Obligation of Conſcience as far as concerns that Law, *i.e.* not command ſuch ſtrictneſs to the Buyer, yet Chriſt may be allowed to improve Laws, even the Civil, Imperial, and the Municipal Engliſh, as well as the Natural and Moſaical Law; and I ſhall here ſuppoſe him to have done it, by this Rule of [*doing as I would be done to*] which certainly comes home to theſe caſes, no man being ſuppoſed willing to be cheated by anothers falſity, whether voluntary or involuntary, or if he be content to forgive it, when he knows it was involuntary, yet will not he be pleaſed that he ſhould ſuffer or pay for the others error. This ſame anſwer may alſo be given to (that which is the onely ſecond thing which I conceive may make this reſolution of the caſe to be thought too ſevere, *viz.*) the

* *Caveat emptor.*

Humane Law no ſecurity to Conſcience in this matter.

Not Univerſal Cuſtom.

the common, if not universal, custom of men to doe otherwise. For sure there is no prescribing against Christs Rule. If former Laws might be heightned by Christ, and so former Permissions evacuated, then sure former Customs, be they never so universal or popular, may well be superseded by so great a Presence as of Christ, who among other things came to redeem us from this error, (and to stir us up on the other side to oppose it the more, because it was a popular one, being by that very consideration evidenced to be a part of the world, which in our Baptism we abjured) and to shew us that Abundance was not so precious a thing, but that a little well gotten were as great, nay, a far greater, wealth, a richer matter of content in this life then all the vastest Treasures or Revenues. And I pray mark how powerfully Christ hath delivered this, as an Aphorism, to perswade any prudent man to *abstain* [a] *from covetousness*, Luke 12.15. (the word signifies *desire* (or *endeavour*) to *get more* then what belongs to one, the contrary to *contentment* with the *present estate* whatever it is) *Because*, saith he, [b] *the life that any man hath* by his *possessions* (be it life it self, or chearfulness and felicity in life) [c] *consists not in having superfluity*; he that hath enough, (and that may be had without coveting, without gaining by another mans loss, by ordinary moderate gains) is as happy even for this world (if there were never another) as he that hath the greatest abundance or superfluity: for the very nature of those words tells us, that that is needless, (so *abundant* and *superfluo* signifies) and then what is it but burthen that we gain by it?

a Κτὸ πλεονεξίας.

b ἡ ζωὴ ἀνθρώπου ἐν τῷ περισσεύειν τινὶ ἐστίν.

S. *You have by this superaddition to your answer made that Doctrine, which did begin to seem a little strict, appear now most perfectly reasonable, and I hope it shall render me the more capable of what you shall farther adde to the other cases. To proceed then, What if that deception proceeding still from concealment, that concealment were by the Sellers refusing to answer to such question concerning any such fault or defect in the commodity?*

Two sorts of concealment. The first.

C. That refusing to answer must in all likelihood be insidious, and on designe to gain more then was due, and that

that is very grosse, though there be not the *lye*, there is every thing else that was in either part of the last case, and must be condemned accordingly.

S. *But what if it was by the Buyers not making any such question?*

C. Even then the Laws of Justice, as they were known even to natural men, would decry it as unjust in him that sells, in case he knew ought by the commodity which he could believe did really, or would in the Buyers opinion (if it were known) lessen the value of it: for then it is clear, that man means to make advantage of that concealment and receives somewhat for that which is really nothing, and by him known to be so, though for covetousnes he conceal it. This case to this purpose hath been put by a natural * man before Christs time in this form: There was a famine in one City built on the Seaside, whereupon the Inhabitants of another hearing of it, provided to send out a Fleet laden with Corn to relieve them; which consisting of ten or eleven Ships, and being all prepared, one Ship gets out a day before the rest, and comes to the Haven, and straight sells the burthen of Corn at what rate was demanded; and that being done, the whole Fleet comes in, and so fully furnishes the City, that it was sold at an ordinary price, perhaps but the third part of the rate for which the first Ship had sold. The case being argued in behalf of the Owner of that Ship, and all the fairer circumstances being considered, (as that they of the City never asked him whether there were more Ships a coming, nor stayed to beat the price with him, but gave willingly what he demanded) the resolution is at last, That this was an indirect Action, and that this artifice of his was merely designed to gain from the Citizens that which he had no right to, and which they would not have given had they known that which he knew, and none but he could tell them. And what (saith he) did that man get by this? Forsooth a little money, and was counted a Knave; encreased his Treasure, and lost his Reputation: and that he conceives sufficient to fright any from the like. And sure, if Christs command may not prevail with us as much as sense of honor

the second.

* *Cicero de Offic.*

among them, or if that be counted honourable now which was infamous and reproachfull then, if now it be a creditable thing to circumvent and cheat my Fellow-Chriſtian, to grow rich by tricks and artifices, when *Socrates* an honeſt Heathen would venture a Martyrdom in *Athens* to beat down theſe and the like vitious cuſtoms among his Countrey-men, and reſolve that ſuch a death was better then any kinde of life; then ſure Chriſtianity is ill beſtowed on us: We have little conſidered that he came to make us more like *Doves*, not more like *Serpents*, more *juſt*, not more *cunning*, more upright, ſincere, unconcerned, deſpiſers of the world, not more ſhrewd deceitful adorers of it, then Jews or Heathens had been before.

The buyer's fancie valuable in ſome caſe.

S. *It ill you proceed then to the third caſe? Suppoſe the buyer have a great liking to my commodity, a vehement deſire to buy it, may I not then make him pay dearer for it then otherwiſe it was worth?*

C. His fancie addes no real worth to the thing, onely it is true, that it may be more grateful to him then otherwiſe it would be; and that I confeſs is a benefit to him, and if I have really the ſame fancie to it, or ſome degree of it, I may value that: and upon theſe two conditions, (1. That for my fancie I do really prize it at that rate that I demand, and I would not to any other man part with it under; 2. That I deal openly with the buyer, tell him what I conceive is the real worth, and what my fancie or ſpecial liking hath ſet more upon it) I doubt not but I may demand, and receive a valuable price for it, rating my fancie at ſo much as I really value it, wherein I muſt be very careful that I do not deceive my ſelf, and pretend fancie when I mean co-

In ſome caſe not.

vetouſneſs. But then ſecondly, if I cannot truly ſay this, if it be onely that the buyer is delighted with it, fancies it, not I, then ſure it will be worth remembring, that Chriſtian Charity, of which Chriſtian Juſtice muſt be alwaies thought to have ſome mixture, requires me to doe that kindneſs (be it that which is profitable, or only that which is grateful) to any Fellow-Chriſtian, which I can doe without any detriment to my ſelf, and ſo doe

good

good to all men without hoping to receive any advantage to my self by so doing, according to the notion which our English translation hath of *Luke 6. 35.* which yet if the buyers gratitude make him acknowledg, and repay with some other good turn, the seller may lawfully receive it.

S. *The last case is, if it be more* convenient *to him that buyes then to any man else, and so more* beneficial *also, what think you of that?*

The convenience of the buyer truly valuable.

C. I doubt not but convenience is a valuable thing, and that a possession may be far more convenient to one then to another, and that there is no reason but that he to whom it is more convenient should value it higher then any other; & if it be rated by the seller but according to this proportion, so much dearer to him then to another as it will be more beneficial to him, and this be made clear to him, and openly profest, if he upon that reason of the real benefit which the convenience brings him, and not onely upon fancie again, be truely content to give so much for it, it is lawful for the seller so to rate it to him. And yet because that convenience was not the same to him that it is to the buyer, (by which means it falls out, that he that shall be paid as much as to him it was worth, though he receive nothing for that casual advantage to that other) it may very well become the seller to shew kindness and friendliness in this matter also, as before, though I cannot say he is unjust if he do not; there being this difference betwixt this and the former case, that there the fancie of anothers was not so reasonably valuable as here the supposed convenience is, because this will bring him in some real gain, that onely an imaginary one. All that I shall binde you to in this particular (because to make the buyer pay more for the convenience then otherwise I would have sold it for, is the nicest case, and that, which if it be not, is yet the nearest being unlawful) is to deal as openly and clearly as you can with the buyer, and by reasonable Arguments satisfie his Reason, that it is reasonable for him to pay more for this then another, because it will be more advantageous really to him then to any: and that

you may be ſure that your covetouſneſs deceive you not in this matter of ſome ſcruple and difficulty, (as it is eaſieſt to ſlip and fall for him that ſtands on a narrow place, and eaſier yet for him that hath a weight on one ſide, and ſuch is covetouſneſs) you may doe well to put that (whatever it is) that that man gives more then another would give into the Corban or poor mans purſe, that ſo what is gained by that* happy bargain, having more of Gods bleſſing in it then ordinary, ſhould yield God this acknowlegement by enriching his poor children.

* Vide 2 Cor. 16. 2.

S. *But can you allow me no greater liberty then this in buying and ſelling? And if you do not, Will this be agreeable with publick weal? Beſides, if you impoſe theſe ſtrict rules of indifference on the ſeller, you muſt doe the like on the buyer too; and if he by any indirect means have over-reacht me, he is bound to as much reſtitution as I ſhould have been.*

The objections againſt this ſtrictneſs anſwered.

C. I make no queſtion but the ſame exactneſs is required of one as of the other; and I ſhall think it very neceſſary that all the rules that have here been ſet the ſeller ſhall be matter of obligation alſo to the buyer, ſo far as belongs to him, *i. e.* as far as the rule of doing as he would be done to doth belong to him: But for any farther liberty to either, you muſt not expect it from Chriſt, who will think you rich enough and happy enough (even beyond the moſt laden worldling, that Mule under a burthen, not a treaſure of Gold, to gall, but not to bleſs him) if you have good food & raiment, and contentment with it. And for the concernments of the Commonwealth in this matter; Firſt it is clear that if the practice of theſe rules ſhould prove inconvenient to any Commonwealth as now it ſtands, this might rather be imputed to the generality of the contrary cuſtom, which will not without ſome difficulty, and perhaps preſent incommodation, be changed: and the ſame might alſo be obſerved of moſt other ſins, which have had the luck to become cuſtomary. But then ſecondly, for the new conſtituting of a Commonwealth, and ſo likewiſe for the prudent well-weighed reforming of any vice in the old, it will be found moſt true, That the rules that Chriſt hath

hath set, if they were embraced, would be universally most gainful; or if they did hinder some particular advantages, either of some men, or society of men, this would be repaired by other more valuable benefits. More especially these Rules would keep the world most quiet, and so most worth living in; and on the contrary, the desiring more then this, is it that makes the world such a Stage or Theatre of none but Wrestlers and Fencers, each laboring to supplant and wound the other, till at last the world is become but a kind of Hospital of poor & maimed, every man undoing himself and his Neighbour too by desiring to be richer then he. And beside, you may consider that the wealth of this world being God's (onely God's) peculiar, in his hand to dispose and preserve and bless to whom he please, and his blessing more gainful to us then our own crafts, it is not likely that he will deny it to them that use and depend on his rules in acquiring it, or give and continue it to those that set themselves against him, that [a] *will be rich* in [b] spight of him: Or if he do, this is an infallible Argument that riches are not the greatest blessings, for then those whom God best loves would have most of them.

a οἱ βουλόμενοι πλουτεῖν.
b τὰ γὰρ ἀδίκως οἴκους ἐσελθόντ' οὐκ ἔχει σωτηρίαν. *Eurip.*

S. *But the reason why I said these Rules were inconvenient to Commonweals, was, Because they would hinder merchandise; and the reason for that again somewhat else,* viz. *Because the hazards peculiar to Merchants are so great, that if they have not leave to make use of such advantages as you have spoken of, and seemed to deny them, they will not be able to subsist at all.*

Merchandise & the hazards thereof considerable.

C. You must know that all Merchants are (in passing a judgment what is moderate and lawful gain) supposed to take into consideration those hazards that you speak of, those, I mean, that are universally annext to their trade, and so are all men of all other callings also; and therefore, when I speak of a lawful moderate gain, you must know, that I count that but a moderate gain which sufficiently provides for hazards, nay, which takes in farther the consideration of all other things (which before I named to you, and) which are fit to be considered, the charges and pains they are at, and the rate that

may be set upon their craft or skill, and that heightned more and more according to the difficulty of acquiring it, and the usefulness when it is acquired. Nay, when the skill is in such matters, or in that kinde, that it brings in some real commodity to others without their doing or paying any thing toward it, it will be more reasonable for those men in these respects to value their Trades or Crafts very high, and to expect great gains by them, because what comes in to them is supposed to be taken away from no body, but withal to bring some advantage to others, without any detriment or hazard to them. But then all this being supposed to be already provided for in the several Rules that the honest intelligent men of every Trade set themselves, it will not be reason that the same considerations of hazards, &c. shall be taken in again to heighten the gains yet higher, nor indeed may particular extraordinary losses be excuses to any man for so doing: for those, whatsoever they are, were contained in the former mentioned hazards, and every man must resolve to bear his lot, be it worse or better, with patience; or if he be impoverished by such heavy accidents, it will be fitter to seek a subsistence by a *Brief*, or demand of mens charity, then by enhancing the price of what is left, no misadventure being excuse for me to be unjust. And because I now have mentioned mens charity, as a lawful relief for him who cannot thrive by lawful trading, I shall also adde, That if upon helping any man to a good peny-worth, or selling upon bare moderate gains, the Buyer think fit to reward my Justice and Diligence with some reward above the price he pays, (which may be very Christian for him to doe in this case, if it were but to encourage upright dealing) there will be no need to make scruple of receiving what is so freely given; but to grow rich by that which is fetcht out of anothers throat, extorted and forced from him, will never tend much to the Comfort or Reputation of any man, nor have much reason to hope for any blessing from Heaven upon it.

S. *You have now been sufficiently detained by a view of this Rule as it looks on acts of justice betwixt men;*

and

and for the other branch, the extent of it to acts of Mercy, I told you I should not expect that to be again repeated to me. Onely in stead of it, I shall take leave to put you in minde of one thing which may perhaps cost you some time, and yet belonging directly to this matter of just dealing betwixt man and man. I cannot but think it seasonable for me to demand, and for you to give your judgement of it.

C. What is that?

S. *The known famous business of Usury, of which there are various and distinct opinions, and perhaps the Reasons given for any of them not very satisfactory: I shall expect your opinion of it.* O. Usury.

C. You shall have it as clearly and briefly as I can: And first, I must tell you, that the business of Usury is not so clearly stated in the New Testament (and for that among the Jews in the Old, it is both obscure, and onely to a fellow-Jew, and so belongs not unto Christians, who are not obliged by their Judicial Laws any further then the equity of them is imitable by us) as that I can set strict and certain Laws to all any mans actions from thence, which you will believe with me, when I tell you the one onely ground of Objection I have against Usury from the New Testament. It is from an Observation which I made in comparing the Hebrew with the Septuagints Interpretation of the Book of *Nehemiah*: in which generally the Phrase which we render [a] [*to exact Usury*] is rendered by the Greek, [b] [*to exact*] simply, without any Substantive added to it; and so the Greek Noun for *requiring* or [c] *exacting*, signifies there *requiring of use*: and so 2 *Mac.* 4. 27. that which is rendred [*required* it] most probably signifies this *receiving of use*, the Period being best rendred thus, *As for the money*, &c. *he put it not into any good course, but* Sostratus *&c. took the use of it; for unto him belonged the managing of the moneys.* From whence (knowing what sympathy or concent there is between the Greek of the New Testament and of the Old) I presently thought that that place of the Gospel, *Luke* 6.30. might be explained; where Christ speaking of Acts

The [illegible] Christian precept against it considered.

a [illegible] *Usurae in exigentes.*

b [illegible]

c [illegible]

Acts of Mercy, (*giving to every one that asketh*) addeth in our translating, [a] *And from him that taketh away thy goods, ask them not again*: Where I conceive the most proper and commodious sense, (and that which will be most agreeable to the context concerning Giving) will be this, *From him that* [b] *receiveth*, (not taketh by force, but all one with the word which we render [c] *receiving*) by way of Loan any of thy Goods, [d] *require no usury*, (according to that Notion in *Nehemiah*, of *requiring*, for *exacting of usury*) *of him*. Which being, as I said, joyned with [*giving to them that ask*] denoteth a work of Mercy, as indeed lending is a prime way of Mercy; *The good man is merciful and lendeth*, and, *he that is merciful will lend to his Neighbour*, *Eccles.* 29. 1. and many the like. And I remember a most excellent obliging [e] Roman exercised himself especially in this kinde of Mercy, lending, and strictly requiring the payment on the day. And *Cornelius Nepos* saith, he did more good that way, then by giving he could have done; teaching men to be Thrifty and Laborious, whereas giving or suffering them not to repay would have made them sluggish and beggers. Which being supposed, it will follow, that this of not requiring of use, being an Act of Mercy, must, I conceive, be extended no farther then the former Precept of giving was to be extended. Now though the words are in an unlimited latitude, [*Give to every one that asketh*;] yet ordinary prudence will interpret them so, that if a covetous rich man ask of me, I am not bound to give to him, but onely to him whose wants set him on asking. And so consequently in like manner the prohibition or forbidding to exact, take, or require use of him that borrows, belongs not again to the poor or mean Creditor, when a rich man borrows of him, but onely when the rich lends to the poor man, to whom a free Loan is a seasonable Mercy. From whence as I should conclude without any demur, that when I lend a poor man, I must not require use (any more then I must deny alms to him that wants it, when I have it to spare;) so I cannot conclude it unlawfull from hence to receive from a rich man (I mean, who wants

a καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ, μὴ ἀπαίτει.

b αἴροντος, not ἀφαιρούντος.

c λαβόντος.

d μὴ ἀπαίτει.

Lending an act of mercy.

e *Pomponius Atticus.*

In vita Pomp. Attici.

Usury from a rich man not unlawful universally.

wants not that alms) what interest or increase he is willing to give me, which is, I suppose, the question resolved. All I conceive necessary to be added by way of Caution is, First, that I take care, that such lending to the rich do not disable me from assisting the poor. Secondly, that I am (as far as morally I can be) sure, that he who pays me this use is able to doe it without eating out or hurting himself, but that he makes greater gain of it by trading, or the like. Thirdly, that it be not so done as that it may bring reproach or censure of worldly-mindedness or illiberality upon me, (especially if I be a Clergy-man; for by the Canons of Ancient Councils they are forbidden many things of this nature, which were permitted others) much more that it be not an act of a covetous minde, but onely a way of subsisting on that small portion my friends have left me.

S. *But what must I do, in case the person to whom I thus lent upon use, (and in so doing observed, as well as I could, the second Caution, conceived him very probable to make gain by that loan) either by misadventure, or by his own neglects, lose by my loan, or be eaten out by paying me interest?*

C. I answer, that in that case it is the safest course to forbear the interest, and in matters of this nature I conceive it is my duty to take the safest course; and the thinking my self obliged to doe so, will make me more circumspect then perhaps otherwise I should be, in examining the condition of the person, (of whom I adventure to take use) and being as sure as I can, that I take it not from any that could need my charity, *i.e.* my lending without use. In all this you must not think that I am so positive as in other things I have been, but onely that I set you down my opinion, and the grounds on which I build it, and shall expect your assent no farther then my grounds convince you. For the truth is, After all this which I have said upon that ground, from that passage of S. *Luke* so interpreted, I must confess that the word which I render [*requiring of use*] may signifie somewhat else, *viz.* to exact or require back the loan (when it is lent without use) for so the word to *require back*

A Caution to this.

back that which is lent (contrary to Release) is rendred, *Deut.*15.2,& 3. and so *Wisd.*16.8 and *Ecclus.*20.15. the Greek word is used for calling back a Loan, and so indeed the word more usual, is [a] to lend simply, as well as to lend upon use. And then the meaning of the Verse in *Luke* will be, that as I must *give to him that asketh*, so of *him that borroweth of me, I must not exact repayment*, when he is not (through Poverty) able to doe it, (for that were an act of Oppression, or very contrary to Charity; and therefore *Isai.*9.4. the [b] word signifies Oppressors, and *Ecclus.*20.15. it is set down as the character of an illiberal fool, [*To day he lendeth, and to morrow he asketh again.*]) And if this be the sense, then it will be still pertinent to the business of Liberality or Charity in giving and lending, and so no farther belong to the matter of Usury then by analogy may be inferred from thence, *viz.* That if from a poor man I must not hasten or exact the repayment of his debt, but continue the Loan to him as long as his distress requires, then surely I must not sell that loan, *i.e.* take use of him. But this still must belong onely to the rich man lending to the poor. As for the case of the rich mans lending to the rich, there hath appeared nothing in either of these interpretations which will oblige to it, or (if he do) which will probibit the taking interest of him: and there is as little to that purpose in a third possible interpretation of the words (according to the sound of our English) of not requiring the legal fourfold of him that hath robbed me; which though it be not the importance of the word [*taketh*] which notes onely receiving, not rapine, yet is no very improbable rendring of the word [*Require*] if we compare it with a place in an ancient humane [c] Author. But, as this still belongs not to Usury at all by any analogy, but onely concludes that the not requiring the legal fourfold of the thief, will by analogy with the former part of the Verse be restrained onely to the case of the poor (not rich) thief, that by necessity is enforced to take away ought from thee; so do I not know any other so much as colour of Text in the New Testament which forbids it, nor indeed reason nor analogy, either

a δανείζειν.

b δανειστὴν, τοκιστὴν.

c Vid. Anon. Scholiast. in Aristi. Rhet. lib. 1. fol. 16. b. ὁ νόμος ἀναιρεῖ τὴν ἀνάγκην, ἢ καὶ τὴν αἰσχρὰν ἀναιρεῖ, ἐὰν τὸ τοῦ κλέπτειν ἢ ἁρπάζειν διορίζῃς, ἀναιρεῖν εἰς τὸ ἁπλῶς.

either from that great Rule in hand, of *doing as I would be done to*, (for if I were a rich man, I would, in caſe of convenience or advantage that a Loan would probably bring in to me, be willing to pay uſe for it) or of *loving my Neighbour as my ſelf*; nor conſequently can I yet affirm it unlawful, ſtill ſuppoſing that the Cautions which I mentioned be obſerved uprightly.

S. *I ſhall reſt in your preſent directions, and draw you on no farther in this buſineſs of Juſtice, becauſe I conceive the prime thing deſigned in the Rule on which we have built theſe diſcourſes, is indeed that duty of* mercifulneſs.

C. It is ſo, for in this ſenſe it will beſt agree with the precept of liberality to enemies, (with which it is joyned, *Luke* 6 31.) and the promiſe of God here to give to every asker, (of which bounty of God's we that are partakers ought to doe the like for our Brethren) and be a fit introduction to the exhortation that follows of Chriſtian ſtrictneſs, which ſeems to be built on this, and to be but a branch of this great precept, and not a ſeveral from it.

S. *What is that exhortation you mean?*

Of ſtrictneſs.

C. That of a great ſuperlative ſtrictneſs in the waies of Godlineſs; not being content to walk in the broad rode that Jews and Heathens have contented themſelves with, (not willing to undertake any thing of difficulty for Chriſts ſake, and ſo by that means falling into deſtruction) but *entring in at the ſtreight gate and narrow way that leadeth unto life*, that way which theſe elevated precepts have chalked out to us; and which here, it ſeems, are not propoſed as counſels of perfection, but as commands of duty, without which there is no entring into life, no avoiding deſtruction.

Of Wariſs and Prudence.

S. *What now is the third general Precept?*

C. It is a Precept of warineſs and prudence, to beware of Errors, and thoſe whoſe trade it is to ſeduce us to them, and this in the ſix next Verſes, 15, 16, 17, 18, 19, 20. and it belongs not to all deceivers of any kinde, but particularly to ſuch as profeſs to follow Chriſt, and yet teach falſe and damnable doctrines; which that they

they may put off to their auditors or followers the better, they pretend a great deal of holiness in some other particulars. And the sum of that which he here saith to this purpose may be reduced to this, Whensoever any false Teacher comes to disseminate his doctrine, the surest way to discern him will be to observe the effects and actions discernible in him, or which are the fruits of his doctrine. If all his actions and all the designes and consequents of his doctrine be the advancing of piety and charity of all kinds, then you may resolve that he is no such (false, at least dangerous) false Teacher. For first, the Devil will never assist him or put him upon false doctrines to such an end, to bring more holiness and Christian practice into the world. Secondly, such holy Christian practice is not easily built upon any false doctrine. Thirdly, if the doctrine should chance to be false that bringeth forth such wholesome effects, then to him that receiveth it for those effects sake, and otherwise discerneth not the doctrine to be false, it may be hoped, (through Gods mercy in Christ to our infirmities) it shall not prove dangerous or destructive. But if the consequence or effects that flow naturally from the doctrines which he brings, be either against rules of piety or Christian vertue; As 1. if they tend to the lessening of our love of God, or (under that head) to the aliening our hearts from him, by giving us mean and unworthy notions of him, (contrary to those Attributes of infinite Power, Justice and Goodness which we ought to believe of him) if they tend to the begetting of presumption & security in our hearts, by giving us any ground of hope without purifying & amending our wicked lives, by leaving no place for fear, whatsoever we doe, by making us conceit highly of our selves, rely and trust on, and boast of our own merits; if they lead us to Idolatry, to the worship of somewhat else beside the onely true God, or to a bare formal out-side worship of him; if they open the door to false or needless swearing, or to profaneness, and neglect of Gods service: Or 2. if they tend to injustice or uncharitableness toward men, or (under that head) to disobedience, sedition, rebellion, faction, speaking evil of digni-

Marks of false Teachers.

Fruits of their doctrine.

dignities, acts of Jewiſh zelots, &c. to the favoring or authorizing of any kinde of luſt, of divorces forbidden by Chriſt, &c. to the nouriſhing of raſh anger, uncharitable (either temerarious or unmerciful) cenſuring, envy, emulation, variance, ſtrife, malice, revenge, contumelious ſpeaking, whiſpering, backbiting, &c. to the excuſing or juſtifying of piracy, rapine, oppreſſion, fraud, violence, any kinde of injuſtice, &c. to the ſpreading of lies, ſlanders, defamations, &c. to covetouſneſs, unſatisfiedneſs, uncontentedneſs in our preſent condition, deſire of change, caſting the croſs on other mens ſhoulders that we may free our own from it, to dealing with others as we would not be well pleaſed to be dealt with our ſelves; or, in a word, if they tend to the diſcouraging or diſcountenancing any Chriſtian vertue ſet down in this or any other Sermon of Chriſt, or by his Apoſtles, or to the granting any diſpenſation or liberty from that Chriſtian ſtrictneſs in theſe duties, or in thoſe other of repentance, ſelf-denial, meekneſs, mercifulneſs, peaceableneſs, &c. Then by theſe marks and characters you may know this to be a falſe Teacher. Yet not ſo farre this, as that whoſoever is guilty himſelf of any of theſe ſins, ſhall be (if he be a Teacher) a falſe one; for it is poſſible his doctrine and actions may be contrary: but that, if theſe be the fruits and natural effects of his doctrine, then ſhall his doctrine be thus condemned; otherwiſe an ill man he may be, and yet a Teacher of truth; a wicked perſon, but not a falſe Prophet.

S. *But is it not ſaid of theſe falſe Prophets, that they come in* ſheeps clothing? *which ſure ſignifies their outward actions to be innocent. How then can they be diſcerned by their fruits?*

C. I anſwer firſt, That the fruits of their doctrine may be diſcerned, though their own evil actions be diſguiſed and varniſhed over. Secondly, That though their actions moſt conſpicuous and apparent be good, yet their cloſer actions (which may alſo be diſcerned by a ſtrict obſerver) are of the making of the Wolf, ravenous and evil. Thirdly, That though they begin with ſome good ſhews to get authority, though they enter as ſheep, doe

ſome

some specious acts of piety at first, yet they continue not constant in so doing, within a while they put off the disguise and are discernible.

S. *What now is the fourth or last general Precept?*

C. The sum of it is, that it is not the outer profession of Christianity or Discipleship, (though that set off by prophecying, doing miracles, &c. in Christs name, *i.e.* professing whatsoever they doe to be done by Christs power) which will avail any man toward his account at that great day, without the real, faithful, sincere, universal, impartial performing of obedience to the Laws of Christ.

S. *But can, or doth God permit any wicked man to doe such miracles,* &c?

C. Yes, he may; For the end of miracles and preaching, &c. being to convince men of the truth of the doctrine of Christ, that may wel enough be done by those that acknowledge that truth, though they live not accordingly: The miracles done by them being not designed by God to the commendation of the instruments, but to the perswading of the spectators.

Sect. III.

S. *Having received from you the full tale of the Precepts you proposed, there now remains onely the conclusion of the whole Sermon to be discharged, and then you have paid me all that your promise hath yet obliged you to.*

Of Profession of Christianity without action.

C. It is this, (occasioned by the last Precept of doing as well as professing God's will) that the profession of Christianity, lending a patient ear to those doctrines, will (if it be (as oft it is) trusted to and depended on, to render us acceptable to Christ) prove a very fallacious and deceitful hope. Whensoever any storm comes, any shaking disease or affliction, which gives us occasion to awake throughly, and examine our selves to the bottom, we are not then able to retain any hope or comfortable opinion of our selves, although in time of quiet and tranquillity, before we were thus shaken, we could entertain our selves with such flattering glozes Hearing of Sermons, and professing of love to and zeal for Christ, may pass for piety a while; but in the end it will not

not be ſo. It is true Chriſtian practice that will hold out in time of trial, and that hope of ours which is thus grounded will ſtand firm and ſtable in time of affliction and temptation, at the hour of death and the day of Judgement. This doctrine of Chriſtian duty and obedience is ſuch as can never deceive any man that is content to build upon it. Nor infirmity, nor ſin, (committed, but repented of, and forſaken) nor Devil, ſhall ever ſhake any mans hold that is thus built, endanger any mans ſalvation that lives according to the rule of this Sermon; nor ſhall all the flattering deceitful comforters of the world bring in any true gain or advantage or ſubſtantial ground of hope to any other.

And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine. For he taught them as one having authority, and not as the Scribes.

LIB. V.

Sect. I. *Of the Creed.*

S. *HAving profited ſomewhat by your advertiſements in that part of knowledge which is moſt uſeful to me, I ſhall endeavour now to give you ſome account of my proficiency, though it be but in taking notice of my farther wants, (which till you thus opened my eyes I diſcerned not) and in deſiring your help to aſſiſt me yet farther, to diſcern what influence on my life or practice may be had from thoſe very* Articles of my Creed *which you ſuppoſed me to have learnt in my* Catechiſm: *But having no otherwiſe learnt then to ſay by rote, and perhaps to underſtand the words and meaning of them, though I had formerly contented my ſelf with that ſuperficial knowledge, and thought that to be all that was required of me, yet I have now altered my opinion, and by the taſtes you have given*

me, I find my appetite raised to receive what (in order to practice*) you shall please to teach me from thence, being strongly perswaded that the bare* speculative *knowledge of these doctrines sunk no farther then into my brain, will avail but little to my salvation.*

C. You have made a right conjecture, and will be confirmed in it, when in your conversing with holy writings, especially those of the Apostles in their Epistles, you observe how the Articles of our Creed are seldom or never mentioned but as obligations and pledges of our amendment of life; Christs death, of our Mortification, his Resurrection, of our New life, &c. I shall therefore be perswaded by you to proceed a while on this theme, insisting onely (unless it be in passage) on that which is practical.

S. Be pleased then to set out on this journey, and first to tell me once for all, what is the full importance of the word [Believe.]

Of belief. *C.* To [*believe*] is (as many other in Scripture) a pregnant word, and contains under it all that is or should be consequent to it. To [*know*] signifies in Scripture, not onely what the word sounds, but also to *love*, and to *doe*; knowing of God is the whole service of God: and so proportionably to [*believe.*] And in brief, it hath two parts, a speculative and a practical; the one but of a piece, the other of the whole heart: or if you will, the one in the brain, the other in the heart; and this latter superadded to the former, it seems, is it that alone is likely to stand us in stead, *Rom.* 10. 9. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*

S. What do you mean by a speculative belief?

Speculative belief. *C.* An assent or acknowledgement of the truth of any thing affirmed in the word of God; as to acknowledge and assent to this truth, that there is a God, that he is our Father, &c. that he sent his onely eternal Son into the World to be born of a Virgin, &c.

S. What is the practical *Belief, or that of the* heart?

Practical. *C.* The Heart is the principle of Practice, (as appears,

Deut.

Deut. 30. 14. *My word is in thy heart* [*that thou mayest do it,*] and Vers. 16. [*to keep his Commandments,*] &c. and that by Analogy with a ground in nature, the Heart being there the principle of life and motion, moving alwaies, (to which *Solomon* oft alludeth) and digesting and applying every thing that comes into it, to that end) the Principle, I say, of action, of ordering and directing our wills, and so our lives accordingly; and so the belief in the heart contains in it (in general) all kinde of practical Christian Vertues, peculiarly those that according to the nature of the object believed, and the several considerations of it, are most proper to be produced or exercised. Thus to believe there is a God, is to live and behave my self in a godly manner, and so signifies Piety; to believe he is Maker of all things, is to *commit our souls to him in well-doing, as to a faithful Creator,* 1 Pet. 4. 19. to believe he is a Father, is to love him with a filial love, to fear him with a filial fear, to honor him as a son his father, *Mal.* 1. 6. to obey him with a filial obedience, to trust in him, to depend on him, as children on fathers, for all things needful to our souls or bodies. And this you are proportionably to apply to all the severals in our Creed, or Objects of our Belief.

S. *But is there not some peculiar notation in the Phrase* [Believe in?] *is not that more then to believe?*

Believing in.

C. Some subtil wits have observed such a distinction between *believing* [a] *God, believing in God,* and *believing on God;* but it is not sure that the Word of God hath owned any such distinction or constant difference between them, taking indeed all these promiscuously, and meaning oft-times the same thing by all of them. The distinction which I gave you will, I conceive, do the same work, for which the Schoolmen designed this other, and the several notions of believing in Scripture will be most properly referred to the severals mentioned; either a speculative believing, as in the Devil and wicked Professors, or a practical, in all Saints: and that differenced again according to the notion wherein the Object is considered, as even now was specified; sometimes a terrifying assent, or an assent accompanied with fear,

[a] τοῦ θεοῦ, ἐν τοῦ θεοῦ, εἰς τὸν θεὸν, ἐπὶ τὸν θεὸν.

when it looks on the threats, *Heb.* 11.7. *By faith Noah moved with fear*, &c. sometimes an obediential assent, when it looks on the commands, *Psal.* 119. 66. *I have believed thy Commandments*; sometimes a fiducial assent, when on the promises of the Gospel, *thy Word wherein thou hast caused me to put my trust*, Psal. 119 43.

S. *I conceive my self to understand the notion you have given me of* believing, *and shall labour to apply it carefully to all that follows. You may now please to proceed to the several parts or objects of our* belief. *What then is the* speculative belief of God?

Of believing in God.

C. The firm undoubted acknowledgement, 1. That there is a God; 2. That there is but one God.

S. *What is it to* acknowledge *him to be God?*

His Essence.

C. To acknowledge him in his Essence and in his Attributes. In his Essence, that he is the eternal, immortal, immutable, invisible, incomprehensible, glorious Being, giving being to all, but himself receiving from none, the Being of Beings, the [*which was, and is, and shall be*] the Lord God *Jehovah*. In his Attributes, of infinite goodness, and mercy, and veracity, and wisdom, and providence, and power, and all-sufficiency, his creating, preserving, and just governing and dispensing of all things. All which together make up the severals contained in that which follows in the Creed [*In God the Father Almighty, maker of Heaven and Earth.*]

His Attributes.

S. *I shall not trouble you to prove all or any of these particulars to me, because you say they are matter of* belief; *which although they have grounds in nature, which also would be means of proving every of them, yet shall they by me be received without that kinde of argument, being more willing to* believe *then* dispute *what from the Scripture, the Apostles and the ensuing Universal Church of God have thought fit to comprise in those* Articles: *all that I shall now demand of you is, your direction how these severals which you have now named may be reduced to those words of the* Creed.

C. Those of his Essence, to the word [*God*] whose name (proper to him from all others) is [*Jehovah*] which includes [*Being*] and giving of Being, *immortal, immutable,*

table, and (by conſequence from them) *inviſible*, *incomprehenſible*, and *glorious*. All which being unexpreſſible by any poſitive definition, is beſt deſcribed by (thoſe which I gave you, which are moſt of them) negative epithets. Thoſe of his Attributes to the word [*God*] and to the following words; that of his infinite Goodneſs and Mercy and Providence, to his title of *Father*; that of his Veracity, both to his being *God*, who in his nature hath by all men (even Heathens) been conceived free from lying, *Let God be true, and every man a Liar*] (abſolute veracity belonging to no Creature, but onely to God) and to his name *Jehovah*, which is ſet in *Exodus*, to note his conſtancy in performing of promiſes, his *eſtabliſhing his Covenant*, *Exod.* 6. 3. and alſo to the word [*believe*] which ſuppoſes God the great object of our belief, and ſo true in all his affirmations; that of his Wiſdom, and Power, and All ſufficiency, his Creating and preſerving of all, to his title of *Maker of Heaven and Earth*, in which all thoſe ſeverals are expreſt: the word [*Make*] containing under it not onely the beginning, but continuance of all Being; and ſo firſt, the diſpoſal, wherein the Wiſdom was ſhewed; ſecondly, the ſtrangeneſs of the compoſure firſt, and ſince of daily productions both ordinary and extraordinary, wherein the Power; thirdly, the ſuſtaining, wherein the All-ſufficiency; and in all together the creating and preſerving. As for that of his juſt governing and diſpenſing of all things, that belongs moſt peculiarly to the word which we render * *Almighty*, but ſignifies peculiarly his being Governour, Ruler of all things; which being added to the word *Father*, ſignifies that eminent natural right that belongs to all Fathers, paternal dominion, the root of all Power and Government among men, and being in a tranſcendent manner applied to God, the tranſcendent Father, contains under it all manner of dominion over the Creature. This title indeed contains his *Almightineſs* and infinity of power over all his Subjects, but withall ſuperadds that other relation of a King and Lord over them. To all which may be added his *Omnipreſence* and *Omniſcience*, of which his very deity and in-

* παντοκράτωρ, ὁ τῶν ὅλων κράτος, that hath dominion of all, *Heſych.* παντοκρατορία, παιδαρχία, *Phavor.*

finity are a ground, his creating and governing all things a proof, and the evident daily footsteps of the former in the whole Creation are sure and manifest evidences and testimonies of it; and of the latter, his delivering and the exact fulfilling of Prophecies, wherein God hath oft foretold future contingent words and actions of men, which being many times evil and sinful, (as particularly the words of the by-standers at the Cross against Christ, punctually foretold, *Psal.* 22. 8.) he could not be the author or designer of them, or consequently foretell or foresee them in his decree of producing or causing them, but only by virtue of his Omniscience.

S. *What now is the* Practical *part of this* Belief *of God?*

The Practical Belief in God.

C. The influence that each of these Assents is apt to have upon our lives, (there being a practical as well as speculative Atheism) the living like those that in earnest believe all this; and that is in effect the practice of all those duties which the Church-Catechism told you were contained in the First Commandement, which you will remember to have been Faith, Hope, Love, Fear, Trust, Honor, Worship, Prayer, and Thanksgiving to him. That all these are the uses and duties of the first Article of the Creed, will be easily discerned, if you but apply them to the severals in God's Essence and Attributes before mentioned. His Veracity is the ground of our Faith, and he that cordially is perswaded of that, cannot chuse but believe in him, *Heb.* 11. 11. The same again, when his Promise hath intervened, being backed with his Omnipotence, is the ground of our Hope; and he that knows God hath promised, and resolves that he can neither lie, nor be over-powered with difficulties, will hope on him even in the midst of all temptations to the contrary. And so again, the word [*Father*] implying his preparing for us an inheritance, 1 *Pet.* 1. 4. his glorious Excellence, and after that his paternal Goodness and Mercy to us, in feeding us and disposing all (even the saddest) Accidents to our greatest good, is a sufficient motive and ground of Love. His Omnipotence, and his Justice, and again paternal Relation to us, is our ground of

of fear: His All-sufficiency, (and the Eternity that is peculiar to him, when all other things are so frail and mutable) of our Trust and dependence on him, and him onely: His Regal Power, of our honouring him: His very Deity, of our Worship: And his Goodness, and All-sufficience, and Providence, and Wisdom, of our Prayer and Praises, of all our Petitions and Thanksgivings.

S. *The good God of Heaven and Earth so fill my heart with a sense of his* infinite Attributes, *and the short fading temporary emptiness and* nothingness *of all Creatures, that I may with a sincere heart and ardent affections,* love, fear, obey, worship, and depend on him.

I perceive you have by this means taught me one most useful truth of Practical Divinity (*which may well have an influence on all my life after, and fortifie me against the dangerous mistakes either of the* Solifidian, *or the* Fiduciary) *that I must not be thought to say the first* Article *of my* Creed *in earnest, unless my heart be possest sincerely with the power, and my life go on uniformly in the practice of all these Christian Vertues. Will you now proceed to the next Articles?*

C. I will.

S. *That of* Jesus Christ (*which is next*) *so far as those pregnent rich titles of the* Son of God *do import, you have formerly opened to me, and in effect, what it is to* believe in Jesus Christ, *both to acknowledge the truth of what the New Testament saith of his designation to those three great* Offices *which denominated him* Christ *or* Anointed, *and were the means by which he wrought our Salvation, and so became* Jesus; *and also to make our vital acknowledgements of all these, depending and relying on this alone* Saviour, *and by Repentance and new Life making our selves capable of the Salvation wrought conditionally by him, loving, and hoping on him; so again receiving his* Kingdom *into our hearts, and making those other particular returns mentioned in that* * *former discourse, to which I am content to be referred.*

Sect. II. *Of Believing in Jesus Christ.*

* Lib. 1. *Of the Offices of Christ.*

The other Passages and Articles concerning Christ *are so plain and intelligible, that I will not trouble you to*

interpret them one after another, but content my self with what in general you will observe to me of them.

C. This I shall wish you to observe, That all those Articles of Christ are by our Catechism brought into this one Summary, *That Jesus Christ redeemed me and all mankinde*; and that not only from the guilt of sin, but, in S. *Peter*'s interpretation, *from our vain conversation, i.e.* Heathenish wicked living: which is, in effect, The one great necessary to be known of him, is, That he was *born, crucified, continued* under the power of *death, rose again, ascended* to, and now *sits at the right hand of God*, and shall again *come to judge the world*; all, and each of this on purpose to work Redemption for mankinde: which if it be faithfully believed, and applied to the regulating and reforming of our lives, this belief will doubtless be sufficient to the salvation of any who is not able to attain to the understandi g of many other difficulties. Thus doth St *Paul* resolve to *know nothing among* his Corinthians *but Jesus Christ, and him crucified*, 1 Cor. 2. 2. (under which head it seems the reprehending of all their carnal sins, Chap. 3. 1. &c. of Incest, Chap. 5. 1. Contentiousness, Chap. 6, &c. comes in very pertinently, each of those being oppositions to the crucified Saviour, who died for us, that he might purifie us, and that we might die unto sin) and *Rom.* 10. 9. pronounces, *That he that believes in the heart that God hath raised Jesus from the dead* (and that, we told you, contains our rising from dead works by the power of that same Spirit) *shall be saved.* So 1 John 5. 1. *Every one that believeth that Jesus is the Christ*, (and piously submits to those offices of his) *is born of God*: And Chap. 4. 2. *Every spirit that confesses Jesus to be come in the flesh is of God*, (if that place be taken in the full extent of the words, and not, as indeed the context restrains it, to the spirit of Prophesie) because all Christianity depends on that one belief, if it be cordial; which, beside the great practical doctrines which the several articles will furnish us with, will in the gross read us a Lecture of a most soveraign charity, not to condemn or remove from our Communion any Christian that shall join with us in the acknow-

acknowledgment of these and those other few necessaries, and live in all manner of duty toward God and man peaceably, and piously, and conscionably, according to this profession; all other less necessary truths, though precious in their kinde, being not so valuable as Christian charity and peace, and communion with all who are fellow-members of our Christ.

S. *I shall labor to possess my heart with this charitable lesson: but you mentioned some great* practical doctrines *which the several articles would furnish us with: which be they?*

C. First, from the birth of Christ, to recount the infinite dignation and bounty of our God, that, to redeem us from the thraldom which our own sins had brought upon us, not onely submitted himself to all diminutions and meannesses, and at last mortality of our flesh, but came into the world on no other errand but for this very purpose, *that he might dy for us*, *Heb.* 2. 14. and *John* 12. 27. Secondly, from the same again and the necessity of it to our redemption, to consider the justice first, then necessity of our new birth or regeneration: justice, by way of retribution, that if he would for our salvation be born in our flesh of a woman, we should in any reason be born anew in the Spirit or of God; and then the necessity also, resolving that, (as if he had not been thus born. so) *if we be not born again, we shall in no wise enter into the Kingdom of Heaven.* Thirdly, from the manner of his conception and birth, to learn the manner of his second birth in our hearts: 1. That as our humane flesh could no way deserve, or by so much as any congruity expect, that Christ should assume it, or be born in it; so could not our souls deserve or expect that Christ should thus spiritually be born in us. 2. As his conception was wrought by the Overshadowing of the Holy Ghost, so no conception of Christ in our hearts is to be had without it. 3. We must prepare virgin hearts for Christ to be born in, and for that Holy Ghost to overshadow: by virgin hearts, meaning no absolute sinless purity and innocence, which only Paradise could yield; but that renewed purity and recovered vir-

Of the Practical Doctrines from thence.

From the birth of Christ.

From the Manner of it.

virginity of true Repentance, and sincere resolutions of amendment, which with the humility of that blessed Virgin, expresst by the *lowliness of the hand-maid* in her *Magnificat*, and typified in the temper of the new-born Babes, which are of all others fittest for Christ to be born in, both for innocence and humility, (and also with the faith so remarkable in her, *Luke* 1.38.) is the only temper which can fit the Soul to be over-shadowed by the Spirit, and for Christ to be formed in it.

From his suffering under Pilate.

S. *What from the suffering under* Pontius Pilate?

C. A Passive obedience even to death, without any kinde of hostile resistance (though, as Christ was, so we should be never so well furnished with armies and legions) against the powers that are by God set over us.

S. *What from the death of Christ?*

From his death.

C. First, That great doctrine of *Mortification, Putting off the body of the sins of the flesh*, Col. 2. 11. and *destroying the body of sin*, Rom. 6. 6. and putting our sinful habits to a contumelious death, or *crucifying the flesh with the affections and lusts*, most strictly required by God to our Salvation. And in this you may take in, if you please, a parallel through all the gradations that brought him to his death, that so we may, as the Apostle saith, *Be planted with him in the likeness of his death*. For you see in the story, there was first a consultation held, then he was apprehended, examined, accused, condemned, shamed, and crucified. Thus must we deal with our old man, our whole body of sin; first, deliberate and consult about the execution, and to that end chuse our sobereſt Senate-like seasons, when the heat and passions of youth and sin are over, and in the cool of the day, in the calmest temper of our souls, take this weighty business into our most serious consideration: then secondly, as soon as we have consulted, proceed to act, presently apprehend (stop in the career) every course or habit of sin: thirdly, examine it by the Word of God, the commands of Christ, in all the variations from and oppositions to them: fourthly, accuse, and therein aggravate it with all the heightning circumstances of guilt

guilt and danger: then fifthly, by a solemn full consent of all the faculties condemn this so dangerous a malefactor: then sixthly, spit upon it with all contempt and scorn: and at last give it up to be crucified, never to recover again to any vital actions. And all this, as for any one single habit of sin, so for the whole body, which contains all lims and severals under it. Besides this, a second practice that Christs death obliges us to is, our voluntary chearful taking up of our Cross, and following him, really conforming our selves to the image of the crucified Saviour, and resolving, that if we suffer with him, we shall also be glorified with him. Thirdly, the putting our sinful habits like dead bodies out of the way, lest they offend or infect others, which will be answerable to the burial. Fourthly, the reality and continuance of our mortified state, (answerable to the adjuncts of Christs crucifixion, death, burial, descent) not onely once for all to repent and mortifie, but to continue in the soul that death unto sin, sincere and unfeigned, till we in soul rise again to that other diviner life, never to die any more, *i. e.* never to relapse to our sinful habits, but to persevere in that mortified estate.

S. *But before you part with these Articles concerning* Christs death, *I must take leave to put you in minde of one difficulty, which though it may seem to be a speculative difficulty, yet because the explicite* belief *(or faith it self) of those few things that are contained in this* Creed *may seem to be a* Christians duty, *and so a piece of necessary* Christian practice, *it may perhaps be my duty to enquire, and a culpable omission if I neglect to ask instruction in it, now that I may hope to receive it from you; and that is, What is meant by* [Christs descending into Hell?]

Of Christs descent into Hell.

C. Though it be a Christians duty to believe every part and Article of this Creed delivered down to us by the Church from the Apostles, as a form or summary of sound doctrine, and either the first copy, or an extract (& transcript, as it were) of that tradition, or oral doctrine, (*That Faith which was once delivered unto the Saints. Jude v.* 3.) which the Apostles agreed on at the time of their

their parting from one another to preach the Gospel to all Nations; yet I conceive the agreeing on some one sense, wherein to interpret every Article of it, is not so absolutely necessary, but that some one of them (as this of Christs descent) may be taken in a latitude, and either not determined to any one interpretation, or resolved to be capable of more; and so the words be received, the particular sense, one way or other, will be indifferent to them that sincerely follow that light which is offered to them: and therefore I conceive it is, that the Article of our Church sets it down in that large indefinite form, [*We believe that Christ descended into Hell*] adding no other words of binding interpretation to it.

S. *But what is your opinion of the sense of that* Article?

Two opinions.

C. Among divers others I shall pitch on two opinions, and either of them may be piously believed, having good grounds whereon each of them may be built: the one taken from the opinion and interpretation of many ancient and modern Worthies of the Church, That Christ in the space betwixt his death and resurrection went down locally into Hell, as that signifies the place of the damned, not to suffer there, (for all was finished upon the Cross) but to triumph over Satan in his own quarters, and openly to shew him the victory that by death Christ had gotten over him, over death it self, and over all the powers of darkness. This sense being sufficiently explicated, I shall not enlarge on. The second opinion I shall more at large shew you, and leave you to judge of the truth of it.

The first.

The second.

S. *I shall patiently attend while you doe so.*

C. These words [[a] *He descended into Hell*] being affirmed of Christ in the Creed, but not found in words in the New Testament, will not necessarily signifie any farther then either, first, the places of the New Testament (from whence the Compilers of the Creed may seem to have collected it) will import; or secondly, the use of the phrase among either profane or Scripture writers will require; or thirdly, the Context, or Circumstances in the Creed will inforce. And all these will not

a κατῆλθεν εἰς ᾅδου.

not necessarily extend its sense any farther then this, That for the *space of three dayes he was, and truly continued to be, deprived of his natural life.* For the first, the Scriptures from whence this Article seems to have been taken are not many, indeed but one, that in the Acts, out of the Psalmist, [*Thou shalt not leave my soul in Hell, nor suffer thy Holy One to see corruption,*] (as for *Eph.4.9. He descended into the lower parts of the earth,* it belongs clearly either to the Incarnation, or descent to the Mothers womb, which is exprest by that phrase, *Psal.* 139. 15. *When I was made in secret, and curiously wrought in the lowest parts of the earth*; or else possibly to the grave, (called the Mothers womb also, *Job* 1.21.) so styled *Psal.*63.9.) Now in that place the word which we render [*Hell*] may signifie the common state of the dead; the word [[a] *soul*] the [b] living soul, or that faculty by which we live; and the [*not leaving this in that*] is the not suffering him so long to continue deprived of life, as that *his body* (as it follows) *should see corruption, i.e.* above the space of three daies: which term, consisting of seventy two hours, is the space required for the Revolution of humors, after which Physicians observe, that the body that continues so long dead, naturally putrefies, which is implied by that speech concerning *Lazarus*, Joh. 11.39. *By this time he stinketh,* [c] *for he hath been dead four days*: So that that place distinctly affirms, that he should not be deprived of his natural life above the space of three days, that death should no longer have dominion over him; (which if it be not the importance of that Prophecy in the Psalmist, I conceive it will be hard to finde any convincing Prophecy concerning Christs rising again the third day; (for that of *Jonah* related in the Gospel, and others which by the Fathers are applied to that purpose, *Lev.*7.17. and *Gen.*22.4 were but Types, not Prophecies) and yet it is said, *Matt.*16.21. *That Jesus began to shew his Disciples,* (which sure is more then to tell, [d] to shew, demonstrate out of Scripture) [e] that *it behoveth him, i.e.* that he must for the fulfilling of the Prophecies, *rise the third day.*) If this be not necessarily the meaning of those words in the Acts and the

a ψυχή.
b נפש חיה
c τετάρταιος γάρ ἐστι.
d δεικνύναι.
e ὅτι δεῖ αὐτόν.

the Psalm, yet I conceive no man can shew convincingly that any other is. Now secondly, for the use of the phrase among Writers of the [a] first sort, it is clear that the [b] word signifies not with them the place of the damned, (no not any peculiar place of happy souls neither) but the common state of the dead. I will give you in the Margent some instances, by which, when you are skilled in those Authors, you may be able to judge [c]. Many other places might be added, but the Writers which conduce most to the explaining of the New Testament are the Greek Translators of the Old Testament, and therefore among them it will be more pertinent to enquire. Look on the 37. of *Genesis*, verse 35. We render it out of the Hebrew literally, [d] *I will go down to the grave to my Son mourning*, save onely that the [e] word which we render [*to the grave*] cannot in that place be properly so rendred; because *Jacob* believed that his son was torn in pieces with wilde beasts, and not buried:

a *Attical*, or prophane.

b "Αδης.

c Take this of *Fornutus*, or *Cornutus*, in his Book called Θεολογία περὶ τῶν Ἑλλήνων, p. 4. Ἅιδης with him goes for a *God*, and, saith he, is called (Παρὰ τὸ ἀειδὲς, ἐπειδὴ πάντων ἐστὶν ὁ ἀφανέστατος, καὶ ἀπὸ τελευταίων εἰς ἀυτὸν καταγόντων, καὶ ἀπὸ κίνησιν γίνεται) *Pluto because there is nothing but at last comes to him, and becomes his possession:* and again, towards the end of his Book. "Ἅιδης ὁ δηλαδὴ τὰς ψυχὰς ὑπεδέξατο, *Hades is the last region of the air which receives souls*, and is called εὐβουλεὺς, saith he, and εὐβουλεὺς, *a good friend or Counsellor, because it befriends men, διὰ τὸ παῦλαν αὐτοῖς πόνων καὶ ἐρημίαν, in giving them cessation from labors and cares*; which is the very thing that the Spirit affirms of the *dead that dy in the Lord, They are blessed, for they rest from their labors*, Revel. 14. 13. So p. 30. (ἐν ἀΐδῃ εἶναι) he interprets by ἐν ἀσωμάτῳ εἶναι, *to be no body knows where*, according to the etymology of ἄιδης *quasi* ἀειδὴς, *an invisible state*, (agreeable to which it is that in the ancient *Rhetors, Sevens Sophista, &c.* it is called not "Αδης but Ἀΐδης, ἀδικ. ο'. & γ'.) And again, shewing the original of that Fable, that *Hades* stole away *Ceres* daughter, It is, saith he, διὰ τὸ ἀγνόημον ἐπὶ πλέον τινὰ τῶν σπερμάτων καὶ τῶν ἀφανισμόν. where again *Hades* it seems signifies ἀφανισμὸς. which is used absolutely for death, 2 *Mac.* 5 12. and is the very description of death that the Psalmist useth, *Psal.* 39.13. *Before I goe hence, and be no more seen*, and *Heb.* 8. 13. γηρῶν δὲ καὶ γηράσκον ἐγγὺς ἀφανισμοῦ, *that which is old is near to vanishing or disappearing*: and so *Heraclitus* ψυχῆς ἀπόξεις χ'. speaking of the Helmet of *Hades* which makes men invisible, he saith it is τὸ τέλος, the *end* or *death* of every one, εἰς ὃ ἅπαντες τελευτῶντες ἀφορῶσι γίνεται, *to which he that comes i. e. he that is dead becomes invisible*. And the Author of the Book of *Wisdom* hath a like phrase, *Our spirit shall vanish as the soft air*; where speaking in the person of the Atheist, who acknowledged not the immortality of the Soul, the word *spirit* is take for ψυχὴ *living soul*. And *Bar.* 3.11. καταβαίνω εἰς ἅδου is joyned with ἀφανίζομαι d καταβήσομαι σοὺς ἐν ὕδατι μου πνεῦσι εἰς ἅδου. So *Esth.* 13. 7. εἰς ἅδου κατελεύσεσθαι, signifies onely to *dy*, Ver. 6. (to be killed) being spoken by an Heathen King, which we are not sure imagined any Hell. So clearly, *Bar.* 3.19. (κατέβησαν εἰς ἅδου) cannot be imagined to belong to Hell, but onely to the vanishing transitory estate of men, who dye, and are succeeded by others; and 3. *Mac.* πλείονα ἅδου, μᾶλλον ζῆται ἀπὸ βεβιωκότες. c לִשְׁאֹלָה

and

and therefore the addition of those words [*to my son*] make it necessary to render it in that place thus, *I will go mourning out of this life*. I will live no longer, seeing my son is dead; and the [a] phrase [*I will go down to Hades*] is meant exactly parallel to this in the Creed [[b] *he went down to Hades*] and may very well be thought the fittest to interpret it, being the nearest to it of any in the Scripture. For as to the word which is rendred to *go down*, it signifies in the Original sometimes to *go up*, *Judges* 15.11. (where yet the Greek Translators use the very word which in Greek is rendred *go down*) sometimes to go neither *up* nor *down*, as in that place of *Genesis* it is clear, *Jacob* knowing Vers. 33. that he was not buried, but devoured by wilde beasts. Now for the context in the Creed, compare it with the story of Christs death in the Gospel, and you will see how well it will bear this sense. To which purpose I must premise this one thing, that a man consists of three parts, a Body, a living Soul, an immortal Spirit. S. *Paul* divides [c] the whole man into those three parts, [1] *Thes.* 5.23. and in the Creation of man there is mention of all of these. The Body is called [d] *the dust of the earth*, of which he was formed; [e] the Soul is called the [f] *living soul*; the [g] Spirit is called the [h] *breath of life*, and in other places [i] *breath and life*. Of these three parts Christ as man consisted, and at his death all these three are severally disposed of. His Spirit (that immortal soul, which I conceive to be mentioned *Luke* 2.40.) he *commended into the hands of his Father*, Luke 23. 46. In respect of which he is said to be [k] *that day in Paradise*, for sure *Paradise* and *Gods hands* are all one. His body, that was put in the Grave; and so all of him disposed of but the [l] *living soul*, and in respect of that, saith the Creed, [m] *He went into Hades*: perhaps not into the place of Hell, as B. *Bilson*, nor into Paradise, as *Broughton*, nor into the Grave, for that was said before in the word Buried, (though [n] some would have the [o] Greek word which is so rendred, refer onely to his embalming,) but he was three daies deprived of his natural life, (which is properly his [p] *living soul*,) he continued really without

a κατα βήσομαι εἰς ᾅδου.
b κατῆλθεν εἰς ᾅδου.
c ὁλόκληρον ὑμῶν, *integrum vestri*.
1 Thes. 5.23.
d עפר מן האדמה
e Ψυχή.
f נפש חיה
g πνεῦμα.
h נשמת חיים
i πνεῦμα καὶ ζωὴ, 2 Mac. 7.22. ζωὴ καὶ πνοὴ, Acts 17.4,5.
k Σήμερον.
l ψυχή.
m κατῆλθεν εἰς ᾅδου.
n P. Ramus de Rel.
o τάφῃ.
p Ψυχὴ or נפש

out exercise, or power of exercising his vital faculty, tasted that [a] common state of the dead for us; but then, before he was putrefied, *i. e. The third day, he rose again from the dead*, &c.

[a] To which purpose it will be observable what *Heraclitus in Clem. Al. Str. l.* 1. sets down out of *Serapion* an ancient Poet, speaking of *Sibylla*, and undertaking to shew how she prophesied even after her death. For, saith he, Τὸ μὲν εἰς ἀέρα χωρῆσαν αὐτῆς, *that part of her body which went into the air did prophesie*, ἐν φήμαις καὶ κληδόσι, *by voices heard in the air*, (for so φήμη is defined by *Varinus*, λόγος δηλωτικὸς μέλλοντός τινος ἐξ αὐτομάτου λαλουμένη, & κλήδων μαντεία, or θεία φήμη, such as was that *voice* which *Plutarch* mentions to have been heard by the Mariners, Ῥὰν μέγας τέθνηκε) *The body*, or that part which was changed into the earth, *bringeth forth* πόαν, *herb or grass, and the beasts that fed exactly on that place, did, by their bowels or entrals, when they were killed, declare to men what was to come.* Τὴν δὲ ψυχὴν αὐτῆς εἶναι τὸ ἐν τῇ Σελήνῃ φαινόμενον πρόσωπον οἴεται, *As for her soul*, he conceived that to be that *face that appears in the Moon*, and that helped the *Astrologers to divine also*. *Three parts* you see of a woman, according to that so ancient Philosophy. Of which three, by Death, one, saith he, was sent to the Earth, another to Heaven, a third, εἰς ἀέρα χωρῆσαν, *went into the Air*; that third, I conceive, the same that the Atheist in the Book of Wisdom, Chap. 2. 3. affirms, that it shall *vanish* (at death) διαχυθήσεται, shall be *dissolved* or *poured* abroad, ὡς χαυνὸς ἀήρ, *as the soft* (or moist) *Air*, which is there πνεῦμα the *breath* or *spirit*, *viz.* that *mortal spirit* in the Atheists Philosophy, all one with the *breath in the nostrils*, ver. 2. but much differing from the immortal spirit among Christians. And that which (he thus saith) went into the Air, is it which in Christ is said κατελθεῖν εἰς ᾅδου, to have *gone* (or *descended*, though not locally, yet from a superior to an inferior state) to *Hades*, that state of separation of soul from body, which doth not by any necessity imply or import the place of the damned in Hell. So in *Nicodemus* his Gospel there is mention of the Saints that are in Ἅδης, and rejoice there.

Thus *Apoc.* 6. 8. after the mention of [b] *death*, is added in our Translation, [c] [*and Hell*] (but it signifies this state of separation, or invisible state, or continuance in death) was a [d] follower of it, and a [e] companion with it. And that it refers not to that which we call [*Hell*] (much less to Paradise) but onely to that temporal separation of soul and body, may farther appear by the effects there mentioned of it, [*There was given them power to kill*, &c. *with the sword, with famine, and with death, and with the beasts of the Earth.*] And so Chap. 20. 14. [f] *Death and Hades are cast into the lake of fire*; and Verse 13. *gave up those that were in it.* So *Ecclus.* 48. 5. *He that raiseth the dead* [g] *from death and from Hades*, sure raises not out of Hell; and in the Song of the three Children, Vers. 65. Gods delivering them from *Hades* will not be extended to Hell, but onely

[b] θάνατος.
[c] καὶ ὁ Ἅδης.
[d] ἀκολουθεῖ.
[e] μετ' αὐτοῦ.
[f] ὁ θάνατος καὶ ὁ ᾅδης.
[g] ἐκ θανάτου καὶ ἐξ ᾅδου.

ly to Death, as follows in the next words. And sure *Eleazar*, that desires his friend [a] to *bring him on his way to Hades*, 2 Maccab. 6. 23. doth not desire to be dispatcht to Hell. And that the Ancient Writers of the Church (some of them at least, of the most ancient) meant no other then this by the Article of *Christs descent* [b] *to Hades*, may be guest by two ancient Passages, the one in [c] *Ibaddeus* Creed, affirmed to be given by him unto the King of *Edessa*; the other in the Primitive Martyr [d] *Ignatius*; both agreeing in this, that *Christ ascended with many, but descended alone*: where though the descent were (in their words) to *Hades*, yet *Hades* cannot there be thought to signifie the place of the damned, unless Christ shall be conceived to have returned from thence also with a great multitude; which though it were perhaps agreeable with some mens [e] fancies, yet cannot easily be resolved to be the meaning of those Ancient Writers, or of that Text to which they refer, *That the bodies of many that had slept arose*, &c. for I conceive out of [f] *Hell* there was not in their opinion any such possibility of rising.

a συμπεμψαι εἰς ᾅδου.

b εἰς ᾅδου.

c *Euseb. Eccles. hist. l.* 1.

d *Ep. ad Trai.*

e As of those that teach that Christ going to Hell, was met and believed on by the Heathen Philosophers there, and particularly by *Plato* in the front, and brought them out along with him.

f Some Books there are called the *Sibylline* Oracles, in all probability written by some Christian, and that an ancient one, (about the Emperor *Commodus* his time, it is by many circumstances most probable.) in the first Book of these, after the Creation and fall of man, there is mention of his death and mortal state, and (upon occasion of this close, ὃν δ' ᾅδου ὑπεδέξατο ᾅδης, *Hades received them all*) this account is given of the word Ἅιδης,

Ἅιδου δ' ἄυτε κάλεσσεν, ἰὼν ἀφατῳ μόλον Ἅιδαν,
Τιμωρὸν θ' ἁπάντων, γαῖα δ' ἀμφεκάλυψε.
Τῶν καὶ νῦν πάντες οἱ ὑπὸ χθόνα γεγαῶτες
Ἀνέρες εἰν Ἅιδαο δόμοις ἔνεκα κεκλίατο.

Where it is clear what is meant by that word [Ἅιδης] *The common state of the dead*, when their bodies are laid in the grave, the condition not onely of the wicked, not only of the godly, but of the πάντας ὑπὸ χθόνα γεγαῶτας, *all mortal men*, who, as follows there,

——Εἰν ᾅδαο μελάθροις Τιμὴν ἔχοντες,

when they were gone to Hades, were honored by us: whereas the Giants had their τάφους ἄνευ γαίης, which is *Hell* indeed, there being no so proper notion of *Hell* in the old Testament, as the place of the *Rephaim* or Giants, *Prov.* 2. 18. & 9. 18. & 21. 16. in the Hebrew & Greek reading. So in *Philemon*, Καὶ γὰρ καὶ ᾅδου δόξει τις ἐμπεσεῖν, Ἢν ἀνάγκαν, χἠτέραν ἀνάγκην ἔχειν.

* *In inferno promptuaria animarum matrices assimilata sunt.*

So in the second book of *Esdras*, Chap. 4.41. * *In the grave, the chambers of souls are like the womb of a woman*: where though we render [*in the grave*] yet without question the Greek was ἐν Ἅιδῃ, *in Hades*; and so *Hades* is that state of souls in the separation, wherein he conceived there were divers *Cels*, which all desired to return (and pour back) the souls which were in them to the bodies again, as a woman when she comes to time of Childe-birth, desires to bring forth. I have now wearied you sufficiently with an account of this second interpretation and the grounds of it; and I shall adde but this, That as it may piously be believed, that Christ did in the space of those three daies locally descend, to shew himself triumphantly to the Devils: so they that on the premised grounds resolve it possible, that there may be no more concluded from this Article but onely that Christ being *crucified, dead, and buried*, continued in the state of the dead, his soul really separated from the body for some space, but not so long till his body should putrefie in the grave, (to which it follows aptly, That *the third day he rose again*, or was restored from that state) may be pious believers also, and offend nothing against the Creeds or Doctrine of our (or of the Ancient) Church, so they do not condemn those others that are contrary-minded. I meant not to have insisted on any such speculative difficulty, yet upon your demand I have given you an account of it.

S. *I acknowledge it somewhat distant from your designed method, yet conceive my self to have profited by it, if in nothing else, yet in knowing my duty to my self and others in matters of this nature, which may piously be believed on either side. The Lord grant me the spirit of Meekness and Charity in all things. You will now proceed to that which follows after the Articles of Christs death, to wit, that of his Resurrection.*

The practical belief of Christs Resurrection.

C. The Practical Belief of Christs Resurrection is, 1. Our actual rising to new life, as necessary as that of Mortification premised. 2. Our appearing (as he did) to men, and walking exemplarily before them in all heaven-

heavenly living. 3. Our continuing in a sanctified state of Perseverance, (noted, as I conceive, *Rom.* 6.8. by [*We shall live with him,*] *i. e.* live this new life, if we do not treacherously ruine our selves again) as Christ did, *Who being raised from the dead, died no more, death had no more dominion over him,* Vers. 9. till by Gods mercy we be taken up to bliss. 4. Our depending upon Christ for our Justification, which as well as our Sanctification is an effect of his rising, *Col.* 3.3. *Rom.* 4.25. & 8.33, 34. 5. Our hastening this resurrection, (parallel to Christs rising the third day) not so wholly immersing our selves with sorrow and humiliation (that grave, as it were, of the mortified soul) as to hinder action and vital performances, but by the power of that *Spirit that raised Jesus from the grave*, immediately to rise to new life.

Of his Ascension.

S. *What is the* practical belief *of his* Ascension?

C. Ascending after, and dwelling with him in divine Meditation, being heavenly-minded, seeking, and minding, and savouring of those *things that are above*, the duty of all those that are *risen with Christ*, Col. 3.1.

Of his sitting at the right hand of God.

S. *What of his* sitting at the right hand of God, *the Father Almighty?*

C. That phrase of *sitting*, &c. signifies Christs reigning, his having all Power given to him: you may see it by comparing *Psal.* 110.1. with 1 *Cor.* 15.25. In one place it is, *The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool*; in the other, *He must reign till he hath put all enemies under his feet.* This you have formerly learned to be an union of his Regal and Priestly Office; his giving Commands to his Church, and his interceding with God for his Church, and that so powerfully, as actually to bestow that Grace, that Pardon which he intercedes for. And this is farther noted by those titles there repeated of [*God the Father Almighty*] that Intercession of his to God being as to a Father (both of him and us) who will, and to a *Father Almighty*, who is able to grant whatsoever he prays for. And then the Practical Belief of this Article will be, First, to give my self up obediently to be ruled by him

(in all his Institutions and Commands) and by all those that he hath set in the Church under him to rule over me. Secondly, to depend on his Intercession, to offer up all our Prayers to God in and through him. Thirdly, to receive (and make the holiest use and advantages of) all Grace that shall flow from him. And fourthly, when he is so ready at hand to our Relief, to resolve to look to him in all temptations, and count it our wretchless abuse of his goodness, if we do not persevere in despight of all assaults to the contrary.

Of his coming to judge.

S. *What of his coming from that right hand in Heaven,* to judge both the quick and the dead?

C. Our constant making up our accounts against his coming, as daily expecting a righteous, though a gracious, Judge to sit upon us, according to those many titles we have of him in holy Writ: as *Isai.* 33. 22. *The Lord, i.e.* Christ, (as appears Vers. 17, 18.) *is our Judge, our Lawgiver, our King,* and then our Saviour; 2 *Thes.* 1. 8. *The Lord Jesus taking vengeance in flaming fire*; so *the wrath of the Lamb,* Apoc. 6. 16. and the *searcher of the reins and heart* (the expression of a Judge) *Apoc.* 2. 23. A notion which of all others will bring us to a pious awe of him, as of one which will not suffer any one sin to be carried along under the disguise of Religion, or on confidence of his favour, but (against all provokers) shall come from his Throne (though it be of mercy) in Heaven, to judge us here: one that is not to be moved with passions, with bribes, with flatteries, to punish or reward according to any other method or rule, but onely that of [*Every man according to his works.*]

Sect. III. *Of the Holy Ghost.*

S. *Will you now proceed to those other Articles, and first, that of the* Holy Ghost?

C. The word *Ghost* signifies *Spirit*; which being by way of Excellence a title of God's, (*God is a Spirit*) and so here attributed to him, and denoting the Third Person in the Trinity, (which is also the Fountain and Spring of all Spiritual life in us) is here called Holy: not so principally, because he is Holy in himself, *i.e.* pure without all mixture or composition, either of sin, or corruption, or pollution, or hypocrisie, or partiality, (and

(and all this in a most eminent degree, nothing in the world being thus beside;) but more punctually, because he is the Author of all Holiness and Purity in us; that little weak degree of Sanctity that the most regenerate among us do attain to, being a Ray and Effusion of that sanctifying Spirit, which worketh in us by his preventing, sanctifying and assisting grace, both to *will and to doe, of his good pleasure.* This the Holy Ghost doth by two wayes of dispensation, 1. Outward, 2. Inward. The outward way was his visible descending upon the Apostles, and fitting them with Graces, and instating them with Powers to plant and preserve and govern the Church of Christ over the world.

His way of sanctifying. The outward.

S. *What were those Powers?*

C. 1. To Preach and Baptize those that received their Doctrine, and so to plant a Christian Church. 2. To confirm those whom they had baptized, and to administer the Sacrament of Christs Body and Blood, and so to preserve or stablish those whom they had planted. 3. To exercise the Power of the Keyes in Censures, punishing the pertinacious, casting them out of the Church, that they may be ashamed, and so think fit to reform their wicked lives, and upon approbation of their Repentance and Reformation, absolving, and receiving them into the Church again; and all this to govern those whom they had planted and confirmed in the Faith. And 4. to ordain others, and commit the same power to those which the Holy Ghost had setled in themselves, and so to provide a Ministery of his holy celestial Calling, (sent by Christ, as he was by his Father, *John* 20. 21.) to continue by Succession from one to the other, to the end of the world. All which donations and instatings were the acts of the Holy Ghosts descent, (beside the extraordinary gifts of Tongues and Miracles, &c. needfull for those first times, to *preach to all Nations* intelligibly, and to gain Belief to their Preaching, but not so necessary after:) and in respect of these he is styled the *Paraclete*, which is a word of a larger significancy then any one English word can express, and therefore is thought fit not to be translated, but retained in other Languages,

The powers instated on the Apostles.

Syriack and Latine, and will beſt be rendered by theſe three ſeverals, (according to the notation of that word in Greek,) firſt, *Advocate*, ſecondly, *Comforter*, yea, and thirdly, *Exhorter* too.

ὁ παράκλητος.

His Office of Advocate to Chriſt.

S. *What do you mean by the* Holy Ghoſt *being an* Advocate?

C. Two things; he came to be an Advocate both of Chriſt, and of us: Of Chriſt, in pleading his cauſe againſt the incredulous world, which is ſet down *John* 16.8. and expreſt by a three-fold Conviction (it being the Advocates part to [a] convince and confute, ſhame and ſilence the adverſary, *Tit.* 1.9.) 1. of *Sin*, 2. of *Righteouſneſs*, 3. of *Judgement*.

a ἐλέγχειν.

The three Convictions.

S. *What is the meaning of thoſe three* Convictions?

C. Among the Jews there were three ſorts of Cauſes or Actions: Firſt, In [b] criminal matters, which here word for word is rendered [c of *ſin*.] Secondly, for the defending and vindicating of the Juſt and Innocent, called in [d] Hebrew by a phraſe which is again literally rendred [of c *Righteouſneſs*.] Thirdly, for the condemning of the wicked, which is as literally that which we there read [of f *judgement*.] Now theſe three Actions the Holy Ghoſt was to manage on Chriſts behalf, as an Advocate for a Client, againſt the incredulous gain-ſaying world. Firſt, he ſhould convince the world of that great crime committed in not believing, but rejecting of Chriſt, and that by legal evidence of that Law, *Deut.* 18.22. (which was on purpoſe to diſcriminate the true Meſſias from all falſe pretenders, Verſ. 18.) where it is reſolved, That if the Prophecies of a Prophet come not to paſs, then he is a falſe Prophet; but if they do, he is a true one. And therefore the very coming of the Spirit, after the Aſcenſion of Chriſt, being the thing prophecied by Chriſt in this place, (and ſo his prophecy fulfilled) ſhall be a legal proof of this crime of theirs, in not receiving Chriſt thus teſtified and demonſtrated to be a true Prophet; which ſure was the reaſon why it was not (as Chriſt ſaith) ſo dangerous or irremiſſible to oppoſe Chriſt at his preſence on the Earth, as it would be to blaſpheme or oppoſe the Holy Ghoſt, *Matth.* 12.31. Secondly,

b לחטא
c περὶ ἁμαρτίας.
d לצדקה
e περὶ δικαιοσύνης.
f למשפט
περὶ κρίσεως.
Of theſe two laſt, vid. Schindl. Pentagl. p. 1521. C.

condly, he should convince the world that Christ was a most righteous person, and most unjustly crucified (and so vindicate and defend his innocent Client) by his assumption to Heaven, and participation of his Fathers glory, (which assumption of his is exprest by that phrase [g *you see me no more*] both here and elswhere, because at his Ascension it is said, *A cloud received him out of their sight*, Acts 1.9.) which was a certain argument of his Righteousness, or Innocence. Under which also may be contained that imputed righteousness of his to us by way of satisfaction, together with those imperfect beginnings of Sanctification wrought in our hearts by the Power of his Resurrection, and a most proper effect of his Ascension, Intercession, and exercise of his Kingly power in Heaven. Thirdly, he should use a third argument to convince the world, to wit, that taken from the judging, condemning, sentencing, and executing his adversary, even the Prince of this world, the Devil, who being the first contriver of Christs death, is now repayed in his kinde by way of retaliation, in a manner destroyed and slain, turned out of his Kingdom, (which is a kinde of civil death to him, and so called by the h voice in *Plutarch*) by the silencing of his Oracles, turning out of Idolatry and Heathenish vices, which before without controll had reigned in the world. To which it was also consequent, that all Satans instruments should pay very dear for their infidel rebellious actions, in like manner as Satan himself was used for his riotous behaviour against our Christ.

g οὐκ ἔτι θεωρεῖτέ με.

h Πᾶν μέγας τέθνηκε. *Plut.* περὶ ὀκλολοιαν. χρηστηρ.

S. *You have shewed me how he was* Christs Advocate, *you said also that he was* ours: *how is he so?*

C. In setling a Ministery to pray and intercede for their several Congregations, (and enabling them in the very Apostles time to form a Liturgy (of which several passages remain unto us at this day) to continue in the Church to that end) and thereby *helping our infirmities*, and *teaching us to pray as we ought.*

To us

S. *How is he a* Comforter?

C. In divulging that excellent comfortable news of the Gospel, the Promises of pardon and Grace to them that want comfort.

His Office of Comforter.

Exhorter. S. *How is he an* Exhorter?

C. In the doctrine of Repentance, and of flying from the wrath to come, and walking worthy of that great calling. And in the exercise of all these Titles and Offices (as by a first external means) the Holy Ghost is said to work all manner of Sanctity in our hearts. Besides this, there is an inward means, the secret preventions, excitations, over-shadowings, and assistances of that Spirit, all absolutely necessary to beget and continue Holiness in the heart; and all these attending those outward Administrations (just now mentioned) and constantly going along with them (as breath goes along with words) and hallowing them to the worthy receiver, the obedient Disciple.

Belief in the Holy Ghost. S. *What is it now to* believe in this Holy Ghost?

C. 1. To acknowledge the truth of all this, That it is (as from the Word of God it might more particularly appear) as here hath been explained. 2. To accommodate our practice accordingly, to conform it to this Faith. As first, to submit to those Spiritual Pastors, &c. whom the Holy Ghost hath set over us, and for them again to be careful of that flock of which the Holy Ghost hath made them Overseers. Secondly, not to intrude upon or usurp that holy calling without a lawful vocation, and such as may justifie it self to be from Heaven. Thirdly, to obey all those several powers, to come in to the Preaching of the Word, to fit my self for the Sacrament or Initiation, and bring others to it; so again, for confirmation, and the Sacrament of Christs Body, to examine and shrive our selves, and so eate of that Bread, &c. to fear the Censures, and (if we are under them) by confession, contrition, works of mercy, and all kinde of reformation to labour for absolution. And in all these, fourthly, humbly to invoke God's special grace, that it may goe along with these outward Ordinances, and to watch and observe, and receive it in the use of them, and lay it up in an honest heart, and bring forth fruit with patience, and neither to resist, repel, nor grieve, nor *quench* that *holy Spirit of God*, *whereby we are sealed* (if we do not betray our selves) *unto the day of redemption*.

S. *What*

S. *What is the meaning of the* Holy Catholick Church? Sect. IV. *Of the Holy Catholick Church.*

C. The word *Catholick* ſignifies *Univerſal*, diſperſed or extended all the world over; in oppoſition to the former ſtate of the *Jewiſh* Church, which was an incloſure divided from all the world beſide, in time of the Law; whereas now the Goſpel is preached to all the world, and (by thoſe powers of the Holy Ghoſt forementioned) a Church with all thoſe miniſtrations in it is conſtituted over all the world. This Church is a ſociety of Believers, ruled and continued according to thoſe Ordinances, with the uſe of the Sacraments, Preaching of the Word, Cenſures, &c. under Biſhops or Paſtors, ſucceeding thoſe on whom the Holy Ghoſt came down, and (by receiving Ordination of thoſe that had that power before them, *i. e.* of the Biſhops of the Church, tho continued Succeſſors of the Apoſtles) lawfully called to thoſe offices. And in reſpect, firſt, of theſe holy powers and offices; and ſecondly, of the Holy Ghoſt, the Author and Founder of them; thirdly, of the ſanctity of life that ought to be in theſe, and all Chriſtian Profeſſors; and fourthly, of the end, the begetting and encreaſe of holineſs, to which the very conſtituting of a Church was deſigned; in theſe four reſpects, I ſay, it is, that this Catholick Church is called *holy*. Catholick. Holy.

S. *What is it* to believe the Holy Catholick Church? Believing the Holy Catholick Church.

C. To acknowledge that all the world over, by the Miniſtry of the Apoſtles ſuch a Church was gathered, and by the Holy Ghoſt endued with thoſe foretald powers, (and ſo ſhall in ſome meaſure continue unto the end of the world, the *gates of Hell*, *i. e.* the moſt fatal dangers, deſtruction and death it ſelf, being not *able to prevail againſt it*) within which whoſoever lives and dies (a faithful obedient ſon of it) ſhall be eternally rewarded by the great Husband of his Church, our Saviour in Heaven.

S. *What is the* practical *part of this* belief? The Practical part of it.

C. The living peaceably, charitably, faithfully and obediently within this fold of the univerſal Church, yielding all reverence to the decrees and doctrines of it, and

and in every particular or national Church *obeying them that have the rule over us*, labouring to preserve both unity of faith and charity with all our fellow-brethren, both in that and all other particular Churches; and not breaking into factions, parties, divisions, subdivisions, but labouring our utmost to approve our selves holy members of that Holy Catholick Church, by unity, charity, brotherly love, ensuing and contending for peace, and all other branches of Christian purity.

Of the Communion of Saints.

S. *Now follows the* Communion of Saints; *what do you mean by that?*

C. I conceive that the word rendred *Communion*, doth most properly and usually signifie *Communication*, (in that sense as to [a] communicate signifies to [b] give, to impart or distribute to others, to make others partakers of any spiritual or corporal gift,) beneficence and liberality: and that either to the bodily indigencies of the poor Saints, as many times in the [c] New Testament the word signifies; or else by any other way of charity and mercy, which you know is then greatest when it is exprest to mens souls, by advice, counsel, reprehension, spiritual conference betwixt man and man, and in any kinde of effusion of grace from God to us. Thus in St. *Pauls* solemn form of benediction, after the mention of the *grace of our Lord Jesus Christ*, (*i. e.* his bounty and goodness) *and the love of God*, (*i. e.* the same again in another word) is added, [d] *the Communication of the Holy Ghost*, (*i e.* the liberal distribution of all those gifts which flow from him, the Conduit of all grace) *be with you all evermore.*

a κοινωνεῖν.
b τίς φθονήσει κοινωνοῦντι καὶ διδόντι; *Lucian.* ἐπίς. Κρον. p. 774. Εὐποιεῖν καὶ κοινωνεῖν, Heb. 13. 16.
c So κοινωνίαν ποιήσασθαι, Rom. 15. 26. *To make a contribution or gathering for the poor;* τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, *Charity and liberality of administring toward the Saints,* 2 Cor. 8. 4. ἁπλότης τῆς κοινωνίας, *liberal distribution,* 2 Cor. 9. 13. κοινωνία εἰς εὐαγγέλιον, *liberality toward the Gospel,* i. e. *toward the Ministers and propagation of it,* Phil. 1. 5. κοινωνία τῆς πίστεως, Philem. 6 *liberality to the poor Saints,* proceeding from his faith, exprest, v. 5 by *love* and *faith to the Lord Jesus, and toward all Saints; faith to the Lord Jesus,* and *love or charity toward all Saints, by which their bowels were refreshed,* vet. 7. εὐμετάδοτοι, κοινωνικοὶ, 1 Tim. 6. 18.
d κοινωνία πνεύματος ἁγίου.

S. *But how do you apply this notion of the word to the matter in hand, I mean to the interpreting of this Article of the Creed?*

Two parts of it.

C. Thus, that it shall contain in it two things especially,

ally, according to the two kindes of liberality mentioned, corporal and spiritual. For the first, we finde in many passages of the *Acts*, that at the first Preaching of the Apostles, many came in and believed, and they that did so, *sold their goods and possessions, and distributed them to all, as every one had need*, *Acts* 2. 45. and *had all things common*, vers. 44. *and* [a] *exercised liberality* (or charity) *toward all the people*, ver. 47. And this is called by this very word which we render [b] *Communion*, but signifies *Communication*, ver. 42. And then the most literal importance of the phrase, [c] *Communication of Saints*, or *of the Saints*] will be this matter of fact, set down in that Apostolical story, *viz.* the general practice of all believers in the first age of Christianity, to live together in that most liberal, charitable manner, every man communicating what he had to the others wants, and to that purpose, *bringing the price of their estates, and laying it at the Apostles feet*, and making them the stewards of their liberality. This was so eminent an act of Christian charity, so lively a character of Primitive Saints, so immediately and remarkably consequent to the Preaching of the Gospel to the Gentiles, that it may well deserve to be put into our [d] Creed, next after the Article of the Holy Ghost, and as a branch of that of the *Holy Catholick Church*, meaning that of the Apostles age; and accordingly the *Nicene* Creed joyneth them both in one, the *Holy Catholick and Apostolick Church*: and then you will presently know what it is to believe this Article, *viz.* to assent to that relation of Scripture, and from those examples to learn that most excellent Christian grace of charity and liberality to all the fellow-members of our Christ, and at least to retain some considerable degree of it in the actions of our future lives, remembring that it is the part of the faith of

Liberality.

a χοινωνίαν ποιεῖσθαι.

b κοινωνία.

c κοινωνία τῶν ἁγίων.

d this interpretation I now see to have been accepted by the learned *Hugo Grotius* on 2 Cor. 8 15. Where speaking of the rich mens liberality, *Quâ sustentabantur pauperiores*, he saith, *spectat & hucca, quam in symbolo profitemur, sanctorum communio, The communion of Saints in the Creed belongs to this matter.* I onely wonder, why having fain upon this notion, he did not in those Notes apply it to *Acts* 2. 42. (where the very word κοινωνία in this sense is observable;) and am by that, and some other κρίσεις in those Annotations of his on the *Acts* and Epistles, inclined to conjecture, That that Volume had not received his last care and survey before his death.

Christ

Christ to loosen the misers hand, to enlarge his heart, to melt him into that soft temper, and incline him to make others partakers of that plenty which he hath received from God, to practise that bounty toward all, which we see so hugely exemplified by Christ to mankinde.

Spiritual expressions of love.

S. *What else is contained in this Article?*

C. I told you there was another kinde of charity and communicativeness, the spiritual expressions of love, which have been, are, and ought still to be among all holy men, all Saints, all Christians. And this is of many sorts, but may briefly be contained in this, The performing all Christian offices of love one to another: first, praying with and for one another, (and he that separates himself from other Christians, and hath not charity enough to pray with them, or that is so proud or malicious, that he will not pray for all men, especially all Christians, when Christ did pray for his very crucifiers, is far enough from this charity;) secondly, praising God with and for one another, a duty continued mutually betwixt us and the very glorified Saints in Heaven, so far as is most commodious to the condition of each, the Saints in rest and joy daily praying for their yonger brethren, the Church and the Saints in the camp on Earth praising God for those revelations of his grace and glory to their elder brethren in Heaven. And the very believing this as a duty that Christianity hath made us to be so much concerned in, will have a full influence on our practice, I need not insist to shew you how.

Of Remission of sins.

S. *What is the meaning of the Article* [Remission of sins?] *The words I understand, and conceive them to signifie Gods pardon of all trespasses committed against him, the same which you interpreted to me in the* Lords Prayer; *but what is to be my meaning when I say, I believe it? Is every man bound to believe that his sins are pardoned?*

What belief of it is required.

C. That the sins of any particular man are actually pardoned to him is not the meaning of this Article, there being no revelation of God's in Scripture, (which alone can be the Object of Faith) concerning the state of any particular person, any further then, from the general Promises of pardon to all true Penitents, he shall (upon examination

mination of himself, and finding that he is of that number) be able to pronounce unto himself; or then another, a Minister especially, whose office it is, having a clear view of his Conscience, can pronounce unto him: neither of which being infallible in their pronouncings, it cannot yet be matter of Faith to him. That which is the Article of Faith here, is, That by the death and sufferings of Christ there is pardon and remission to be had for sinners, (which all the legal performances could not help any man to, those being onely a remembrance, or * commemoration of sins, *Heb.* 10 3. no means of power or efficacy to work remission) that the having forfeited our perfect unsinning innocence in Paradise, shall not (on condition we return to God sincerely) be able to exclude us from Gods favour and grace here, nor from Heaven hereafter. This Article is so near of kin to the doctrine of the second Covenant, set down in the first part of our conference, that I shall need onely to refer you to that place, and not to enlarge any farther on it.

* ἀνάμνησις ἁμαρτιῶν.

S. *But what is the* practical belief *of this Article?*

C. 1. To set my self sincerely to the performance of that condition, on which the remission of sins in the Gospel is promised and purchased for us. 2. To continue in full assurance of hope toward God, that if we perform our part, God in Christ will never fail in his. 3. To pray to God in Christ daily for this mercy. 4. To continue in the most melting state of Humility and Meekness, as remembring that all our good that we doe, or can attain to in this life or another, (Sanctification, or Glorification) is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the purchase of Christ, who alone hath delivered us from the punishment of our sins, both as that is deprivation of the vision of God hereafter, and of his grace here; all the strength that any Christian hath to resist any sin, being a consequent of this remission of sins, *i.e.* of God's being reconciled unto us in Christ, not imputing our trespasses.

The practical belief of it.

S. *I shall now invite you on to the next Article,* The Resurrection of the Body: *What is the thing professt to be believed in that Article?*

Of the Resurrection of the Body.

C. The

C. The certainly future reſtauration or riſing again of this very ſame fleſh of ours out of the grave, which by the curſe of God inflicted on ſin doth go down thither. The puniſhment on all mankinde upon *Adams* fall, was [*Duſt thou art, and to duſt thou ſhalt return*] mortality, or a *decree for all men once to die.* This being an heavy puniſhment indeed, if it had not been allayed or removed by Chriſt, is now by him extremely ſoftned, that though it do ſtill conſtantly befall the Univerſality of men, (*Death paſſing on all, in that all have ſinned*) yet all the bitter noxious part of death ſhall be taken away, as far as concerns the faithful ſervants of Chriſt, the ſting of death being by him plucked out, and ſo the Grave turned into a Dormitory or retiring-room, a place where the bodies reſt in a ſound ſleep, till they be awakened unto bliſs.

S. *But how will it be poſſible for dead bodies (mouldred to aſhes, and then blown over the face of the earth, or devoured by wilde beaſts, and thoſe again devoured by worms, or by other men) to riſe again, or return to their former eſtate?*

The poſſibility of it.

C. That power that *raiſed Jeſus from the dead, will alſo quicken our dead bodies,* the laſt trump will call all men out of the duſt, and God, that made all out of nothing, can ſurely reſtore our bodies again to us, however tranmſuted: and that he will doe ſo, you have both the plain affirmations of the Scripture, (*Chriſt is the firſt fruits of them that ſleep,* and then all the heap muſt one day follow, the head being riſen, the body cannot remain long behinde; and at large you have it aſſerted, 1 *Cor.* 15.) and the judgement of reaſon it ſelf, though not telling us how, yet making it reaſonable to believe that it will be ſo, becauſe otherwiſe our bodies, which are both the inſtruments and copartners of all ſin and all righteous actions and ſufferings, will be left unpuniſhed and unrewarded.

S. *What is the* practical belief *of this Article?*

The practical belief of it.

C. The keeping our bodies in a riſing condition; neither by uncleanneſs, nor drunkenneſs, nor worldly-mindedneſs, nor ſloth, nailing our ſelves to the earth, or mire,

mire, or dung-hill; but in Purity, and Sobriety, and Heavenly-mindedness, and Industry, fitting our bodies for that heavenly, divine condition, to which after the Grave we expect to be advanced. Secondly, the praying to God for this perfection of bliss, not onely to our selves, but also to those who in soul are already entred into God's rest, that their bodies being joyned to their souls, they may continually dwell together (like *Brethren in unity*) that good and joyful life.

S. *But what kinde of bodies shall those be after they be raised?*

The quality of the bodies raised.

C. Spiritual bodies (1 *Cor.*15.44.) First, in respect of the qualities, spiritualized into a high Agility, Rarity, Clarity, and such as will render them most commodious habitations for the soul, made partaker of that divine vision. Secondly, in respect of the principle of life and motion, which in natural bodies is some natural principle; but in these is the Spirit of God, which shall sustain them without eating or drinking, &c.

S. *What is the* practical belief *of this?*

The practical belief of that.

C. 1. Endeavouring toward these Excellencies here, mortifying and subduing the carnal principle, and making it as tame and tractable as may be, and altogether complying with the Spirit. Secondly, raising up our souls, *i.e.* labouring that they be, and continue in a regenerate state, and not burying them in that worst kinde of grave, the carnal affections and lusts, which is the most dangerous death imaginable.

S. *You are now come to the last Article*, The life everlasting; *What will you afford me to that subject?*

Of the life everlasting.

C. Only this, that the life which we lead here is a finite, short, feeble life, for some seventy years, if neither enemy, nor disease, nor distemper cast down this brittle building sooner; but the life that follows that Resurrection of the Body is an infinite, everlasting, endless state, in endless joyes to every true penitent believer, but in endless wo to every contumacious provoker.

S. *What is the* practical belief *of this?*

The practical belief of it.

C. To weigh and ponder these two so distant states together, and never to think fit to forfeit that eternal bliss,

bliss, and incur that eternal wo, for any transitory joy, or honor, or gain, or ease, or relief from the Cois, (the companion of the godly in this life) for those few minutes that are allowed us here. Secondly, to use and improve that moment here so as it may be a foundation of eternity.

The endless punishment of sinners.

S. *Before you leave the Article of* Everlasting life, (*which I see belongs to an eternity of bliss on one side, and of woes on the other*) *I beseech you satisfie me in one difficulty, which is ready to shake my faith, and it is this, How it can agree with God's justice and goodness, with any kinde of equity in him, that the sins and pleasures of a* few years *of ours, that brings us in so poor a present income of delights and joyes, should be paid for so dear, with endless woes; there being no proportion indeed betwixt this so* finite *and that* infinite. *Some answers I have heard given to this doubt: as first, That our sins are against an* infinite Deity; *and secondly, That if we should live* infinitely, *we would sin* infinitely. *But methinks these are but niceties, which satisfie not at all: I believe I could by ordinary reason, and the grounds which you have given me, shew you how.*

The true ground of it.

C. You shall not need, for I shall render you another account of your scruple; and first, tell you that the right understanding of it will prove a piece of Divinity, which as it is a foundation of all good practice, so may chance to stand you in stead for all your future consultations concerning your soul.

The choice given us by God, to live or perish.

S. *What then is the ground of this judgement of God?*

C. The choice and option that God hath given all men in his word, either to return and live, or to go on and perish everlastingly: The two kindes of Retributions, two Eternities, which are put into our hands by God, (by way of Covenant) to have our parts in one of them, which soever we shall chuse; the compact being so made between God and us, that they which are offered one, if they will not accept of those terms on which that is offered, do, for that despising, by the tenure of the same Covenant, fall into the other. *Indignation and anger and wrath to them that work evil,* that

go on unreformed in any such course; but *to them who by patient continuance in well-doing seek for glory, eternal life*, Rom. 2. 7. Had there been nothing but Happiness created, and all men decreed to that blissfull state, Heaven had been our fate, but not our Crown, our destiny, but not our reward; and a rational man would perhaps have been a disputing, why man should be so eternally happy, why such a short weak practice of Piety should be so hugely and so everlastingly rewarded: And so on the other side, if Hell had opened her mouth wide, and enclosed all, had all men absolutely been decreed to those fatal chains, a rational man would have been ready to tell you, That this [a] were to make men innocent, but lay blame enough on God: and so there had been little of Reason on either side. But God that hath made us rational men, hath provided rational rewards for us, a rational Tribunal and Judicature, a rational bliss and wo; not onely every man repaid according to his works, (adjudged to Hell by a righteous Judge, and to Heaven by a righteous Judge also) but even allowed satisfaction to all his Scruples; if he come not to bliss, he shall see it is his own wretchless contempt which hath kept him from it. *Behold*, (saith he by *Moses*) *I set before you life and death, blessing and cursing*; eternity of joyes in the hand of an easie obedience, a [b] gracious blessed *yoke*, (which he that takes upon him chearfully shall finde *rest to his soul*, live the most admirable joyous life of felicities here, and pass from a Paradise to a Throne) and eternity of miseries to him that will fall in love with them, and to no man else. *For God made not death*, at least made it not for man, (Paradise was created for him) the *everlasting fire* was prepared *for the Devil and his Angels: but ungodly men with their words and works called it to them*, Wisd. 1. 16. committed a kinde of riot upon Hell, invaded *Lucifer's* peculiar, and, if you mark, strive more vehemently for their portion in that Lake of Brimstone, endure more temporal hardship in their passage thither, then any Martyr in his fiery chariot of ascent toward Heaven. And then, I hope, you would, if you were an Atheist, confess,

a ἡμᾶς μὲν ἀγαθοὺς, τὸν ἠθεὶς οὐκ ποιεῖν κακοὺς, Salust. περὶ θεῶν.

b χρηστὸς ζυγός.

* λαβὼν μερίδα. Wisd. 1.16.

fess, That he that takes such pains for it, is worthy * *to take his portion* with it, to have that pay which he hath merited so dearly.

S. *I acknowledge my scruple satisfied, and my self obliged (if it be but for the honor and aw I owe to my own soul, if but to save my reputation in the world, that I be not such an abject stupid fool) to retract my choice, to call back the hostages I have given to Satan, those pledges of my soul, (whatever faculty hath at any time been sent out to him, in designe or hope to bring me in some slight joy) and for the future to set out a more rational, more justifiable voiage.*

C. The Lord confirm and prosper you in that resolution, and bring all other imprudent men timely into the same thoughts.

S. *But may there not be place for some farther doubt and question in this matter? especially this which I shall now propound to you: How can it be truly said, That the eternity of the sinners punishment is founded on the choice and option given him by God, when man in his nature, as now he is, hath not liberty of choice, at least, no indifferency to good and evil, but an invincible proneness and inclination to evil?*

Of Free-will.

C. You have proposed a Question of some intricacy and difficulty, yet shall I give you account of it, so far as may seem of use to you: and I shall doe it by laying this Foundation, That the nature of man, created after the Image of God, I mean, his Reasonable nature, hath such an agreement and liking to all that is substantially and really good, (such are all the Commands of the Natural and Christian Law) that it still canvaseth on that side, and solicites the will to embrace the good, and prefer it before the pleasurable evil; and generally thus it doth, but when some distemper or disease is upon it: Onely the will which being a free, is not always a regular and obedient, faculty, that doth not always hearken to the advice and inclinations of the Reasonable nature, but (the truth is) doth very often very contrary to Reason, and so doth most frequently chuse ill; yet doth it not constantly so, but sometimes it hears Reason, and chuses good.

good. And indeed, this very disobeying of Reason, the not hearing the dictates of the understanding, is an evidence concerning the will of man, that it is no natural or necessary, but a spontaneous, arbitrary, free agent. And it were happy, if Experience did not give us this proof of it.

S. *But have you not let fall a passage, which being taken up, will keep this arguing of yours from concluding to your advantage? For when you said, That diseased nature doth chuse that which is ill, is not that also applicable to the Will; which since the fall of man is diseased, and so may desire ill, and necessarily desire it, (and be no more blameable for doing so, then the sick man for having a sickly distempered palate and appetite) though nature, i. e. healthy nature, always desires good?*

C. The advantage you have laid hold on against my arguing was purposely let fall that you might lay hold on it; and therefore I shall readily acknowledge the will of man since the fall to be, as you say, diseased, &c. as an effect of that disease, so strongly inclined to ill, that, unless it be by the Spirit of God drawn and converted to good, it is not imaginable that it will chuse it. To this purpose therefore it is that Christ, who came to cure the diseased, sent also the Spirit to perfect their cures: and then there is as little doubt, but that the will being by the grace of God recovered to some tolerable health, it may (being thus set at liberty) by the strength of that grace, chuse that good which the Spirit inclines it to, and to which eternal reward is promised by God on purpose to take part with the understanding, and with the vertuous object in the canvase against the sensitive, and to fit and qualifie the good to be chosen by the will, before the evil.

S. *It is reasonable which you say; but doth not therewise from hence another difficulty? For if there be an eternal reward proposed by God to the vertuous liver, will not this, to him that doth believe it, become so prevalent a weight, that it must necessarily sink it down that way; and so, first, deprive the will of its liberty to the contrary evil, (and that is as contrary to the judgment to come)*

and secondly, make the vertuous liver uncapable of reward, who, it appears, doth all for the love of that reward, and not for the love of vertue?

C. Your Objection consists of two parts; one presses against the liberty of the will to doe evil, the other against the rewardableness of the good which is chosen upon intuition of the reward. The first will be easily answered by experience: for how oft doth he that verily believeth the unchangeable truth of all the promises of the Gospel, and so that eternal reward to vertuous living, permit himself nevertheless to be seduced by worldly or carnal temptations to vicious actions, and so demonstrate that the most pretious reward of eternal bliss doth not so violently weigh down the scale for vertue, but that vice may still possibly carry against it? As for the other difficulty, though it be greater, and withall less necessary to the clearing of the point now in hand; yet because it will not be unprofitable to be considered apart, I will give you my thoughts of it, thus; To adde some strength and vigor to the love of vertue, which is not alwaies so strong in man as to incline him to undertake all the difficulties that that course of constant vertue is liable to, God thought fit to propose an eternal reward to him that should persevere in well-doing, counting it necessary to doe so, because sometimes life it self must be lost in the pursuit. And doing thus, it was a work of his wisdom (for the preventing the force of your present objection, and to accommodate his œconomy to the nature of man, as a rational agent) to take care so to dispose this matter, that as he offered a high reward to excite us to the love of vertue, so the desireableness of this reward might be so qualified as not to extinguish the love of vertue, and so make it unrewardable. And the way to doe this, was, First, to propose such a reward as might be most desireable to vertuous mindes, *viz.* a state either distinctly defined to be a state of continual beholding God, of purity, and obeying him for ever, without any temptation to the contrary; so that the desiring that reward pre-requires or includes the love of vertue, (whereas if a carnal paradise

The use of God's proposing reward to man.

radise had been it, vertue might have been pursued for ends most contrary to vertue, and so have been followed unwillingly, followed, but not loved:) or else a satisfaction to the minde of man, happiness in general, without defining the manner how, or wherein it particularly consists, save onely, that it is the satisfaction of the most excellent part of us, the filling of all our rational thirsts, the gratifying of the man, and not of the beast in us: which kinde of reward, as it will be foolishness to the carnal man, (never valued by those that are immersed in the world or flesh, nor indeed by any that are not raised to some gust of vertue) so when it attracts such as those to begin the Christian course, and set out in the waies of vertue (as we know fear of torments, and even worldly inconveniences, sometimes do) and perhaps renders them for that present (that state of beginners) acceptable, or not unacceptable, to God, supposing that when they come to know vertue, they will love and follow it for it self; yet it never stands them in stead for God's final acceptance, unless they are by him discerned to be so qualified and inclined, as that they will love and pursue vertue it self when they come to taste of it, and proceed to practice it voluntarily and chearfully, (and not onely mercenarily) when opportunities are offered for it. Secondly, (as another allay to the desireableness of it) this reward was to be proposed at a distance, and not here to be enjoyed, but hereafter, and the matter of it not evidently to be known (as that twice two make four) but only proposed to and received by faith, that so the greatness and valuableness of it being certain to attract, (and nothing being to be taken off from that; because, first, being infinite, infinite must be taken from it to make it finite; and secondly, being rendred finite, it would then be unsufficient to satisfie the minde of man, which desires to be alwaies happy, and had not that desire put in it in vain, and would lose the sense of present happiness if it should apprehend it would ever cease to be happy,) the want of perfect evidence and place of doubting might take off from that infinite greatness, and so from the force of the argument,

to pursue it, and leave it so equally balanced with arguments on both sides, that none but a vertuous person that apprehends pleasure in present vertue, and hath his love of vertue for it self, to assist the arguments on that side, would ever part with all carnal pleasures and profits (and life it self) in pursuit of it: and accordingly this is observable in the world, that as we easily believe that which we wish, and more hardly that which we have less minde to; so the lover of vertue doth easily come to believe that eternal promise of a spiritual holy life, whereas they that are lovers of pleasures, &c. do either not believe, or not consider it. Thirdly, this reward was to be proposed so immensly great, that no body that thought God wise, could think he would bestow it on any thing that were not extremely good; and so none but he that loved vertue, and consequently thought that that was the greatest good, should be able to believe that God would thus reward them. And so by this way of infinitely-wise œconomy, these two great provisions were made; first, that humane weakness and imbecillity should receive some relief; and secondly, that vertuous performances should be capable of reward and the contrary of punishment. If this suffice not to answer that difficulty, I have then this farther to adde to it; 1. That God, that hath thought fit to chuse promises as an instrument to attract to vertuous living, will accept and reward him that by the use of that means is brought to that end; and therefore that there is no fear that the desiring or loving of the promises which God hath proposed to us to be desired, and is so useful to adde alacrity to the pursuit of dry vertue, which oft brings sufferings along with it, and again to extend the love of vertue to every command of Gods, which other lovers of vertue might possibly confine to some few vertues, charity, liberality, &c. which have most taste in them, will ever rob the love and practice of vertue to which it is joyned, as a means to advance and cherish it, of that reward which would belong to it, if it were not by this means thus improved: and 2. That however, he that loves vertue for its own sake, and would doe so though

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there were never an Heaven hereafter, hath nothing to be objected against him, and yet must be acknowledged to doe what he doth for the sake of the present pleasure in vertue, satisfaction of conscience, &c. the preferring of which before more vigorous sensitive pleasures is the vertue in him rewardable, and not the no-pleasantness of it. And consequently, there will be no more reason to prejudge the love of vertue in him that loves it for Heavens sake. The greatness of God's rewards hereafter, as the graciousness of Christs yoke here, being both arguments of God's infinite mercy to us in rewarding that vertue to which we have from him such assistances and invitations, and which is in it self so eligible for it self; but no way objections against his judging men according to works; wherein it is acknowledged there is infinite mercy to the vertuous, and perfect justice, and nothing of extreme severity, to any. Or lastly, if to acknowledge the utmost imaginable) the loving vertue for the reward be less excellent, and less rewardable, then loving it for it self, yet being still good and rewardable in a lower degree, it was still fit for God to propose these promises to men, because by that means many are and will be attracted and brought in love with vertue, which would not otherwise have been attracted; and so that infinite number of Christians so attracted will recompense that defect of perfection which arises from the hope of the reward. And this withall tends much to the glory of God (which may justly be designed the end of all) which is most illustrated by this means, That men acknowledge to owe to him the all that ever they receive.

The inevidence of the promises.

S. *I have yet one question more, occasioned by what you have said, and it is this, Why, if the Promises of that eternal reward be so made as to be unevident to men, and to leave them place of doubting, it should be so great a crime in wicked men not to believe those Promises, or not to embrace Vertue, which their nature gives them so weak a desire to, that they want the assistance of that Belief to incite them to the pursuit of it.*

C. To this I answer, That though there is, I acknow-

ledge, in this matter some place of doubting, as in all things that are not demonstrative there is; yet I must farther tell you what doubting I mean, onely an unjust, irrational doubting, and such as no prudent man would be moved with, or think sufficient to keep him from pursuing any thing that he would otherwise pursue. For when probable arguments are highly probable, and have no other reason to incline any to doubt of them, but onely that it is possible it may be otherwise; this is the next degree to necessary, and being the highest that the matter is capable of (for there is no demonstrating in morality) any prudent man will be content to build upon it; and he that, upon no stronger grounds to the contrary, will refuse to believe, and by doing so, to pursue his own good, will be accounted extreinely imprudent. Where it will be necessary to distinguish of the word *doubting*: for if by that be meant, (what truly and properly it signifies) that which is founded in an equilibration of Arguments on both sides, then I never thought or said that there was any place of doubting in this matter; for sure the Arguments to prove that Christian Religion is true, and, consequently, that that eternal reward that is promised to the Lover of Vertue shall be performed, are far greater then any arguments that are or can be brought against it: but the doubting which I speak of is another weaker and more imperfect sort of doubting, which may remain in a man when the Reasons on one side are acknowledged infinitely stronger then on the other. and onely do not demonstrate or give evidence, or exclude all possibility (and so doubting) of the contrary. And from hence comes the sin of Unbelief: for when wicked men, having no prevailing Reason to disbelieve, do yet without any just cause (upon this one occasion that they have not evidence for what they are required to believe, though yet they have no reason to doubt of it) not onely not believe, and practice what Belief would incite them to, but do act directly the contrary, even that that no prudent man that had but equal Reasons on both sides would ever venture to doe; by this it appears, that their love to vice is very vigorous

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in them, so vigorous, as to make the assent to the Arguments which are offered to invite us to a vertuous life not to answer or bear proportion with, but to be much weaker then the Arguments: and that must needs be a great fault in any man, and an argument that he neither cares for Vertue, nor for the reward by God promised to it; for if he did, the infiniteness of the Promise and the desireableness of it would make abundant recompence for the some kinde of uncertainty, *i. e.* inevidence of it; it being certain, that any prudent man would take any ordinary pains, incur any remote and lighter hazard, in pursuit of any thing that were infinitely desireable, and withall but tolerably probable to be obtained. And for a knowing man to doe that which is unworthy of such, and which no knowing prudent man would doe, as it is an error in it self, so is it a certain evidence that some habitual vice or prevailing temptation hath been the blinding of him; and from thence doth his guilt arise, and his punishment justly follow.

S. *You have now gone over all the Articles; the Lord grant me to live accordingly.*

C. St *Augustine* will give you a very considerable saying to this purpose: There be, saith he, two kindes of wicked men, wicked Believers, and wicked Unbelievers. *The wicked infidel believes contrary to the faith of Christ, the wicked Believer lives contrary to it. And it shall be more tolerable for the men of Sodom in the day of judgement then for such.*

* *Improbus infidelis credit contra fidem, improbus fidelis vivit.*

Lib. VI.

Sect. I. *Of the Word Sacrament.*

S. *HAving thus far inlarged your trouble, I beseech you to explain the Doctrine of the* Sacraments *to me, because methought at the learning of the* Church-Catechism *there was no part which I could so baraly conquer with my understanding as that.*

C. I conceive it very probable, because those being Institutions of Christ, there is little in them wherein your own reason could assist you any farther then that could collect or conclude from Scriptures, wherein those Institutions are set down, first, by way of story in the Gospels, or secondly, by way of doctrinal discourse by St. *Paul* and other Scripture-writers. But yet let me tell you, that there is not a more excellent breviate or summary of that which is there scattered to be met with, then those short answers to the questions in that Catechism do afford you If you please, I will view it over with you. The first Question, you see, is, [*How many Sacraments hath Christ ordained in his Church?*] A *Sacrament* in this place signifies a holy Rite, a sacred Ceremony used in the service of God; of which sort of Ceremonies in general there being many in the Church, (some ordained by Christ, some by the Apostles, some by the following Church of several ages, and now accordingly used among Christians, in obedience to Christ and the Apostles in what they ordained, and in imitation of the laudable Canons or practices of the primitive or ancient Church) some few there are which Christ himself when he was here on earth did ordain and institute; and of those particularly the question is, How many there are of this nature, of this immediate institution of Christ, because those certainly which are such will deserve more reverence from us, and more care and diligence in the use of them, then any others which any inferior authority,

rity, especially that of the after-Church, hath instituted. And to this question the answer is very exact, that there are [*onely two, as generally necessary to Salvation*] Some other sacred rites Christ did institute for some sorts or cases of particular persons, as *imposition of hands, Heb. 6.* 1, &c. But of this kinde, wherein all men to whom Christianity is revealed (or that expect salvation from Christ) should think themselves concerned, to which all Christians are strictly obliged, so far as not to neglect them willfully, or to omit them when they may be had, of this kinde, I say, there be onely two; First, *Baptisme, i. e.* a Ceremony of washing with water, either by going into a Brook and being dowsed over head and ears in it, or by being sprinkled with water on the face or principal part, as hath been used in these colder Countries in stead of the former: Secondly, the *Supper of the Lord, i.e.* the blessing of Bread and Wine, and dividing it among those which are present, in imitation of that which Christ did after his last Supper, and by way of commemoration of that death of his, which immediately followed that Supper, and which (as a special part of his office in working our redemption) we ought frequently to recount and commemorate by way of thanksgiving to him, and present it before his Father, to whose favour we have no claim but through those sufferings.

Two onely simply necessary.

S. *Will you proceed to the second question* [*What meanest thou by this word* Sacrament?] *which is so plain and pertinent to that place wherein it is set, that I shall not need your help, save onely to open and clear the answer which is given to it.*

C. The answer is, That in this place the word *Sacrament* is set to signifie an outward visible sign, *i. e.* not onely a holy rite or ceremony, as before I told you, but that a significative, not empty, rite, a ceremony set to import and denote something visibly and discernibly, and that something, *an inward spiritual grace given unto us, i. e.* some special favour and gift of God bestowed upon us, (particularly by the death of Christ) and this sign or significative right ordained by Christ himself, of his

Of the sacraments in generall.

The Sacrament a means of receiving grace.

his immediate institution, and designed and consecrated by him to two grand ends; First, *as a means whereby we receive the same, i.e.* as a means of conveyance, whereby he is pleased in a peculiar manner to make over that grace or favour to us, as also by the right and due use of which we are interpreted to perform our parts, or the condition required of us to make us capable of receiving it, and so are actually made partakers of so much of the grace as at that time is useful for us (such is pardon of sin, God's reconciliation, or favourable acceptance of us, and strength to doe what God requires:) and Secondly,

A pledge to assure us of it.

as a pledge to assure us thereof, i. e. a pawn, as it were, delivered us from God by the hand of the Minister, to give us ground of confidence and acquiescence that those graces or favours are now so made over to us by God, that we shall not fail of our part in them, instantly in that degree as they are proper to our present state, (viz. pardon of sins past, and acceptance of sincere performance, and also grace or strength so to perform) and hereafter in that other superior degree, for which we must wait till another world, (such are final acquittance or pardon of sin, and a pure and happy condition in another world.) And all this in the same manner as when some promise is made for the future, and a pawn deposited till the promise be performed.

S. *The next question descends from the general consideration of the nature of a* Sacrament, *to a particular view of the parts of it; and first, how many such parts there be.*

The parts of a Sacrament.

C. The answer you have already learnt, and will be able to tell your self, that as in the notion of a sign or picture (as it is such, *i. e.* as it is a mere relative thing) there are two parts, first, the resemblance, and secondly, the thing resembled, the second as it were the soul to the former, without which it is a fancie, a *chimera*, not an image or picture; so in these holy significative rites there is, first, the sign or outward visible part, and secondly, that which is signified by it, the grace or precious treasure that this image is set to represent, or which is to every intelligent mans under-

understanding conveyed under that vail or semblance.

S. *Having said so much in general of* Sacraments, *and of the parts of which all such are compounded, I see the next question descends regularly to the viewing of the former affirmations, in each particular to which they belong: And beginning first with the first Sacrament,* viz. *Baptism, the question is, What is the outward part in that, what the* visible sign *or form, i. e. I conceive, what is the thing in* Baptism *which is set to signifie some such* grace *of God's?*

Sect. II. *Of Baptism.*

Baptism among the Jews.

C. *Water* is clearly affirmed to be that sign; that as among the Jews, when any Proselyte was received in among them, and entred or initiated into their Church, they were wont to use washings, to denote their forsaking or washing off from them all their former profane Heathen practices (nay, as the Jewish writers affirm, not onely [a] Proselytes, but natural [b] Jews were initiated by three things, Circumcision, Baptism, and Sacrificing;) [c] so by Christs appointment, whosoever should be thus received into his family, should be received with this ceremony of Water, therein to be dipt (*i.e.* according to the Primitive ancient custom, to be put under water) three times, or in stead of that, to be sprinkled with it, with this form of words joyned to that action by the Minister [*I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost,*] which words being by Christ prescribed to his Disciples, must indispensably be used by all in the administration of that Sacrament. And the meaning of them is double: first, on the Ministers part, that what he doth, he doth not of himself, but in the Name or Power of, or by Commission from, the blessed Trinity; secondly, and more especially, in respect of the person baptized, 1. That he acknowledges these three, and by desiring Baptisme makes profession of that acknowledgement, which is in effect the summe of the whole Creed, which that Catechism excellently abbreviates by saying, That the chief things learnt in those Articles are, first, to *believe in God the Father, who hath made me and all the world, i. e.* all the Creatures as well as men. Secondly, in

a So the Talmudists say of *Jethro, Moses* Father in law, בתגייר במילה ובטבילה במיים *he was made a Proselyte by circumcision and immersion* [illegible] Talmud. Tract Repudii. *The Israelites did not enter into Covenant but by three things,* במילה ובטבילה ובהרצית וקרבן *by Circumcision and Baptism, and by propitiation of Sacrifice; and so the Proselytes in like manner.*

c Among Christians.

in God the Son, who hath redeemed me and all mankind, i.e. tasted death for every man, bought out of that sad thraldom of sin and Satan as many as were dead in *Adam, i.e.* every man in the world, though neither Angels nor any other Creature beside. Thirdly, *in God the Holy Ghost, who sanctifieth me and all the elect people of God, i.e.* worketh grace effectually in the heart of all those who are obedient to his call or working; for those are the elect or chosen in that place of the Gospel, where it is said, That *many are called, but few chosen*; many invited by God, but few which make use of that mercy of his, few that are obedient to that Call. 2. That as he acknowledges these three, so he delivers himself up to them as to three undivided principles or authors of Faith or Christian Religion, and acknowledges no other as such, (as to be baptized in the name of *Paul*, signifies to say, *I am of Paul, i.e.* to pin my faith on him, in opposition to *Cephas* and all others) to receive for infallible truth whatsoever is taught by any of these, and nothing else. 3. That he devotes and delivers himself up to be ruled as an obedient servant by the directions of this great Master, a willing Disciple of this blessed Trinity; and so the Greek phrase [*into the Name*] doth import. And these three acts of the person baptized, being put together, make up his part, that by way of condition is required of him to make him capable of that grace which the Minister from God thus conveyes upon and ensures unto him.

S. *The next question proceeds regularly to the thing signified in Baptism under the name of the* inward spiritual grace, *which I conceive to denote that favour and special donative made over from God in that Sacrament; and that styled* spiritual, *as belonging to the Soul of man, or his immortal* spirit; *and* inward, *as that which is signified by the* outward *sign, in the notion wherein we say there be two parts of a Picture, an inward and an outward: the man himself is the inward part of his picture, or that which is invisible, the outward being the visible form upon the Table. So that I suppose my self to conceive the meaning of the Question:*

But

But for the answer I must crave your assistance.

C. The answer is, That the inward part of Baptism, signified by, and conferred with that outward Ceremony, is a *death unto sin and a new birth unto righteousness.* For the full understanding of which, I must shew you these three things. First, what is meant by that death and new birth; secondly, how these are signified by Water in Baptisme; thirdly, how Baptism is a means of working this in us, and a pledge of assuring us of it. The explaining of these three will be necessary to a clear understanding of this matter. For the first, a *death unto sin*, signifies a getting out of the power, and from under the guilt and punishment, of sin. *The living unto sin* is being *a slave of sin*, *i.e.* subject to it both for task and blows, like the *Israelites* to the *Egyptian* task-makers, being in their power to set them a drudging in their service, and in their power to beat and oppress them. He that *liveth unto* sin, or in whom *sin reigns*, is a direct gally-slave to drudge under it, and over and above the misery of that, to be tormented by it also; and he that is in that case, as long as he continues so, can neither by any strength of his own get out of that dominion of sin, as it signifies *working the works of sin*, (sinning continually) or as it signifies punishment due to that slave, whose very service (*i.e.* his sins) bindes him over to punishment. In plain terms, the natural man, or every man living, considered without the grace of Christ in his natural estate, hath neither strength to avoid sin, nor means to escape punishment. Proportionably therefore to this, a *death unto sin* is the getting out of these gallies, a being rescued by Christ from this necessity of continuing and going on in sin, and consequently, a being delivered from those punishments which are the reward of an unreformed course of sin: both these together are ordinarily called mortification, and as they belong onely to the sins of commission, they are a precious disposition to that *new birth* unto righteousness, (as in every mutation and new production there is a laying aside the old form preparatory to the receiving of a new;) but as they belong to sins of omission also (the morti-

The inward part of Baptism.

A death unto sin.

mortifying of which is the doing what is commanded) so are they all one with that new birth.

S. *What then is that* new birth unto Righteousnes?

New birth to Righteousnes.

C. The contrary to the living to sin; *i. e.* It is Christs giving me strength to walk righteously, and means to obtain God's favour the begetting me to that double righteousnes that the yong tender Christian *hungers and thirsts after*, the righteousnes of Sanctification, to satisfie his hunger, (that *bread of life* to strengthen his Soul) and the righteousnes of Justification, to set him right in the favour of God, (that vital refreshment that the conscience scorcht with the guilt of sin so thirsts after.) Some difficulty there is, and possibility of mistake, in that which I have now delivered, therefore you must weigh it diligently, and observe that this death and new birth is neither the resolving to forsake sin and live godly for this is supposed before Baptism, to make the person capable of it, (as appears by the next question and answer in the Catechism:) nor, on the other side, the actual forsaking of sin, and living a new life, (*denying ungodlines and worldly lusts, and living soberly, and justly, and godly*, Tit. 2.) for that is the consequent task of him that makes a right use of the grace of Baptism for his whole life after, and both these an act of the man, wrought the one by the preventing, the other by the assisting grace of God. But this grace of Baptism is this strength of Christ, of supernatural ability to forsake sin, and live godly, and proportionably a tender of God's pardon and gracious acceptance, pardon of the forsaken sins, and acceptance of the imperfect (so it be sincere) godlines. And that this is the very intention of the Catechisme in these words, and not any glos of mine, may appear by what here follows as the reason of it; *For being by nature born in sin, and the children of wrath*, (*i.e.* born with strong inclinations and propensions, which would certainly ingage us in a course of sin, and so consequently make us worthy of wrath, as a child or son of perdition is one worthy to be destroyed) *we are thereby made children of grace, i. e.* have in Baptism that strength given us by Christ that will enable us to get out of that servile and dangerous state.

S. You

S. *You have prevented and satisfied my scruples in this particular: I shall now call you to the second thing you promised me, and desire you to shew me how this death and birth, (or that strength to mortifie and to raise up to new life, together with God's tender of pardon and acceptance, which you have shewed me are the importance of that death to sin, and new birth to Righteousnes) are signified by the* outward part in Baptism, *by the* dipping *or* sprinkling *in water, &c.*

This death and birth signified by dipping.

C. The *Water* here is set to signifie the purifying Spirit of Christ, which hath that double power in it of cleansing from sin and from guilt; and the ancient manner of putting the person baptized under water, and then taking him out again, was set to denote the two several acts of this grace, first, by way of dying, then, of rising again: and the ancient custom of doing this thrice, signified (not onely the Faith in the Trinity into which they were baptized, but peculiarly) the death of Christ, and his rising the third day; which death and resurrection together are that *Fountain that is opened for sin and for uncleanness*, Zach. 13.1. the original of strength to dy to sin, *i.e.* of new birth, and of the pardon and acceptation proportioned to them.

S. *I shall now want but little of your help for the third* Quære, *How Baptism is a means of working this in us, and a pledge of assuring us of it. For if Christ have instituted that Sacrament as a means of conveying both these double graces on us, (as I have already learnt) then is the first part of my* Quære *answered; and if so, then sure will it be a pledge or pawn to ensure us of it, to give us confidence that if we be not wanting to our selves in our part of the Covenant, either by way of preparation before, (necessary to give us a capacity of this mercy) or of making use of it afterward, it shall on Christs part be infallibly bestowed on us. Having saved you this trouble, I shall take confidence to hasten you to the next stage, which is, to proceed to the next question, which comes in here very seasonably:* What is required of persons to be baptized, *to fit them for that Sacrament, and make them capable of these benefits of it?*

Baptism the means of working this in us.

A Pledge to assure us of it.

The qualifications required to Baptism. Repentance

C. The answer refers all to two heads, Repentance and Faith, and defines them excellently, [*Repentance whereby they forsake sin*] to shew that it is not sufficient to denominate a Penitent, that he grieve, or confess, or slightly resolve against sin; much less that he only grieve with the apprehension of punishment, or wish that he were penitent, unless he do really, and sincerely, and actually *forsake sin.*

S. But how can such forsaking be required before Baptism, *when the strength of forsaking is before affirmed to be given me in* Baptism?

A double forsaking, in the heart, and in the actions.

C. This difficulty will be salved, if you observe that there is a double forsaking, one of the Heart, in a general cordial renouncing; the other of the Actions, in a particular holding out in time of temptation. The one is called God's giving us to will, the other to doe: the first, I told you, was an act of God's preventing and exciting Grace; the second, of his sanctifying: And both these, when they are wrought in us by the Grace of Christ, are actual forsaking of sin (and so more then the slight resolution, which I told you was not repentance) and yet one of them is much less so then the other, and so may be looked on, and required as preparatory to it. The forsaking of the heart is here meant in this question by repentance, and the forsaking in the actions is that to which the strength is made over in Baptism.

Faith.

S. You will now proceed to the second requisite, Faith, *which I see there described to be that* whereby they stedfastly believe the promises of God made to them in that Sacrament: *Have you any thing to adde to that explication there given of that grace?*

C. Only this, that there is first mentioned the promises of God; secondly, the peculiarity of them; thirdly, the act of faith, what it is, namely, believing; fourthly, the qualification of that act, stedfast believing. For the first, I have heretofore shewn you, that when promises are the object of faith, those promises are (as constantly the Scripture sets them down) general, but conditional promises; general, wherein all are concerned without exception; but withall conditional, requiring

ring or presuming some performances on our parts, without the due observance of which we have no title to the promises. As for example, in this of *Baptism*, (which brings me to the second thing here proposed) the promises that are made to us in this Sacrament, (promises of strength and of pardon) require first a predisposition in the subject, a resolution of amendment, before God thus obliges himself to give this grace of sanctification or justification; and secondly, the due and diligent use of this grace when it is given: without the first this grace of Baptism is not given; without the second it is forfeited again. As for the act of faith here called believing, it is that which is most proper for it, when the object is promises, as it is here (though when the object is commands of Christ, the act must be obeying;) and by believing, we mean the relying on and depending confidently on Christ for the performance of his part, *i. e.* of the promise, in case and on condition of our not failing in ours: and the word stedfast added to it, argues the radication of this act of faith in an habitual acknowledgment, That Christ will never falsifie his word, or fail in giving what he promiseth. This was required in the miraculous cures, to make the patient capable of the benefit of Christs power, to believe that he was thus able; and here it is required to make capable of those more soveraign benefits, the Spirit and Grace of Christ, and is indeed a qualification of our prayers, to which, when they are rightly qualified, the Spirit and the pardon, which are the things promised in this Sacrament, shall be assuredly granted.

S. *All this which hath been said concerning the Qualifications required in the person to be baptized, (those being Graces which cannot be expected of Children which have no understanding) hath raised in me that scruple which in the next question is clearly proposed,* Why then are Infants baptized, when by reason of their tender age they cannot perform them? *i.e.* cannot repent and believe. *To which I perceive the answer accommodated is not that which I have heard some men alwer (that the habits of these Graces may be in Infants, or that the*

faith of their Parents is accounted to them) but by making a plain acknowledgement that they do not at that time themſelves perform them, it anſwers, that they do perform them by their Sureties, *&c. What is the meaning of that?*

The Infants vow by the Sureties.

C. You will remember that I told you, that the Repentance here was an act of the heart, *i.e.* a firm Reſolution of amendment; and what is that, but a kinde of vow that they will doe it, (and ſo believe alſo) when being fitted by age and abilities of underſtanding and inſtruction, they ſhall be thus enabled and ſtrengthned by Chriſt? Now this Vow or Oath the childe is ſuppoſed to make at the Font, though not with its own mouth, yet by Proxyes, by Sureties, who do not ſo much promiſe that he ſhall doe ſo, as anſwer and ſpeak in his ſtead, by way of Subſtitution repreſenting the Infants voice, and taking upon them an Obligation for the Infant, (an Act of great Charity in them, to get an early intereſt for the childe in thoſe ſo precious mercies, which cannot be had without ſigning the Indenture back again, undertaking the condition of the Covenant) which conſequently the Infant is engaged in, and when he comes to underſtand, muſt reſolve himſelf by vow and ſolemn oath to be bound to it, or elſe ſolemnly muſt diſclaim all part in the benefits of it. In plain terms, every childe that was ever baptized, (and ſo you to whom I now ſpeak) have the option given you, whether you will acknowledge that to be your ſenſe which your Sureties undertook for you at the Font, (which if you doe, then do you take that obligation in your own name, and are perjured for ever after, whenſoever you fail in performing any part of it, whenſoever you embrace any *worldly luſt*, any *vanity of this wicked world*, *&c.*) or whether you will diſclaim it, (as they that have been married, being children, have a choice after, whether it ſhall ſtand a ratified marriage or no) which if you doe, and will not be bound to the duty, you muſt know you renounce withall all right or claim in the promiſes of Chriſt, diſclaim that ſtrength that Chriſt was ready to have given you, and ſo continue an impotent wretch, not able to reſiſt any the weakeſt temptation,

ptation, ready to be carried headlong into all villany, to the very defaming and wasting the reasonable soul within you, to fall from one wickedness to another, and not come to any degree of righteousness, of Christian vertue, or Moral civility, and withall ready to drop into Hell, in minutely danger to be hurried thither to receive the wages of thy unrighteousness. If the conjunction of these two can be allowed to make up a formidable state, if you can either value vertue and strength, or pardon and acceptance from Heaven, you will surely be so well advised as to acknowledge those sureties your friends, which engaged you in such a gainful Indenture, and being now come to a sense of it, count your self under vow, and labour not to be *sacrilegious* as soon as you are come into the Church, to perjure your self, and rob God of a vessel bought by his blood for his Temple, to *serve him* there *in holiness and righteousness before him all the dayes of your life.*

S. *You have explained that Question and Answer, as they lie in the Church-Catechism, sufficiently, and so in effect have satisfied all my desires in that matter of the Sacrament of Baptism: yet as every degree of proficiency in knowledge gives the Christian learner some farther sight of his ignorances, and whets him on to grow yet farther in knowledge; so it is with me at this time. Your last enlargement of the Answer in the Catechisme, by teaching me many things, hath put me in minde of my ignorance of two things, wherein I must desire your help. I shall first propose the first to you.*

C. What is that?

S. *It is this: By what you have last said, it seems to me, that the qualifications required of the person to be baptized are all one with the vow in Baptism: Which how it can be, I do not yet distinctly conceive, but have this Objection against it, that the matter of the vow seems to be somewhat which must be (and is undertaken in some measure by the Sureties that it shall be) after performed; but the things required in the person to be baptized, seem to be such things as must be first in him, before he is fit to be baptized.*

The difference between the qualifications for Baptism, & the vow in it.

C. Your scruple is not very weighty, yet I will answer it briefly, by putting you in minde, that Baptism may be administred either to one of full age, or to an Infant. When the person is of full age (as in case he be of some years before he come to hear of Christ, and then hear and believe on him, and desire Baptism) then are these qualifications pre-required in him before he may fitly be admitted to Baptism, and yet when they are so, their being in him is fitly expreſt by him in the words of the vow: Repentance it self (which is one part of the qualification) being nothing else but a change of minde, i.e, a resolution or vow of forsaking all the sins of the former life, and keeping God's holy will for the future; and so Faith, not onely a believing or acknowledging for the present, but also a vow of believing for the future, and confessing constantly all the Articles of the Creed for ever after, especially when storms or tempests shall come to shake that faith, or tempt to renounce that profession or any part of it. But when an Infant is baptized, who can neither believe nor repent himself, but all that he doth doth it by proxy; then it is most clear, that that which is pre-required in one of age, and must be actually in him before he be admitted to Baptism, is not thus pre-required in the Infant, but onely required in the future: for the Surety doth not undertake that the childe is thus qualified already, but he being the substitute of the childe, the childe by him promises that he will thus perform hereafter. And this promise that he will, is distinctly the vow of Baptism.

S. I acknowledge your Answer, and indeed had little other design in putting you to the trouble of it, but only that I might the less impertinently beg of you a little to insist on the words of the vow of Baptism (as they are used at the Font, and set down in the beginning of the Church-Catechism) which may have some difficulty in them, which is likely to remain unexplained (and so to miss that felicity which all other parts of the Catechism have been afforded by you) unless you comply with me in this voluntary digression, which I acknowledge to be affected by me.

C. I

Sect. III. *Of the vow of Baptism.*

C. I must confess the vow of Baptism to be a thing of so great importance, and so immediately referring & closely tending to practice, that it were a wonder for a *Practical Catechism* to be thought compleat without it: And therefore although, as I told you, it differ little from the two qualifications, *Repentance* and *Faith*, pre-required in the person to be baptized, (which is the reason that I forgot, having spoken of them, to put you in minde of this) yet I will most willingly comply with you, and explain whatever seems difficult in that Vow.

S. *I already see that the Creed and the Commandments being severally explained to me (which are the two latter branches of that vow) I can detain you no farther then while you explain the first part of it. In these words,* [They, *i. e. my Sureties,* promised and vowed in my name, that I should forsake the Devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh,] *What is then meant, first, by* [The devil and all his works ?

The Devil and all his works.

C. Certainly the principal thing here renounced is the false Gods, i.e. devils, which the heathen world did worship so universally before Christs time, and against which the Catechists (which prepared all for Baptism) did first labor to fortifie their disciples, and are for that cause called in the Ancient Church (and known by the title of) *Exorcists*, as those that cast out these Devils. So of the seven precepts of *Noah*, all which every proselyte which was received or admitted to live among the Jews (and those I told you were admitted by *Baptism* or *Washing*) was bound to embrace, that is known to be the first, which is entitled **Concerning strange worship*, i. e. their false idol-worships, their serving those which were devils and not gods, and which endeavoured nothing more then the taking them off from the true God. But then secondly, as he that acknowledges the true God with his tongue, doth oft deny him in his life; so they that renounce these false gods or devils, that pray not to them, nor believe them to be gods, may yet acknowledge them in their actions, *i.e.* may be supposed (as men are oft found) to live like those Idolatrous Heathens in

* על עבודה זרה.

the midst of Christianity. And therefore after this first sense of renouncing the devil, as that signifies forsaking all Idolatrous worship, you must farther adde the renouncing all commerce, or consulting with him; the former being that which Witches and Sorcerers use, the latter that which they are guilty of which repair to such Witches, or receive responses from them, or directions for health or thriving, or acquiring any advantages in the world, or if it be but by way of curiosity to know (by any such black art) any future events, or the like, and all other things wherein the devils help is called in, through not depending totally upon God: Which, as you meet with them, you will understand, by the proportion or analogy which they hold with these which I have now named to you.

S. *The Lord preserve me from such high provocations of his jealousie, in taking any such detestable rivals of God into my heart. But what is meant by all the works of the devil, which are there annexed?*

C. Answerably to the first prime notion of *forsaking the devil*, (*i.e.* the Heathen false worships) the works of the devil will primarily signifie those abominable sins, first of Idol-worship, then of filthy lusts, which were commonly used in their Heathen worships, and became rites and ceremonies of them, their filthy revelling and abominable uncleannesses required and accepted by the devil or false gods there, as prayer, and fasting, and alms, and the use of the Sacraments are by the true God among us Christians. These are truely the works of the devil, [a] the secrecies and mysteries of the Heathen Religion; and the renouncing of them at the time of receiving of the true God was that which was especially signified by the circumcising of *Abraham*, and all the Jews after him, and is most strictly required of us in our Baptism, and accordingly recommended to the yonger Christians, *l*it. 2. 5, & 6. under the style of *sobriety and chastity*, and by the Primitive Bishop *Polycarp* to the *Philippians*, in these words, *That they may be unblameable in all things*, but before all, *That* [b] *they take care of chastity or purity*. Under that head must be under-

lusts especially.

[a] τὰ κρυπτὰ, τὰ μυστήρια.

[b] σωφρονεῖτε περὶ πάντα ἁγνείαν.

stood

ſtood all ſorts of thoſe foul ſins which are not to be named (however uſed by any, without making them rites of the Idol-worſhip) whoſe contrariety to the Chriſtian profeſſion and doctrine, that *truth in Jeſus*, *Epheſ.* 4. 21. (which ſo ſtrictly requires the contrary purity, and forbids the very looking on any, to luſt, much more the uncleanneſſes there mentioned, *Epheſ.* 4. 19.) and the great danger thereof to our ſouls, may be judged of by this, That moſt of the heavy judgements in Scripture that have faln upon Nations, particularly the utter exciſion of the ſeven Nations, the fire and brimſtone upon *Sodome* and *Gomorrah*, are expreſt to have faln upon them for that one high abomination: And the greateſt reproach that ever was to Chriſtianity, was that of the filthy Gnoſticks, thoſe Hereticks in the Primitive Church, who retained and improved this piece of Heatheniſm, continued thoſe works of the devil among them; and moſt of the ſeven Churches of *Aſia* in the *Revelation* were deſtroyed for entertaining, or not vomiting out of theſe. And though theſe ſolemn wayes of committing theſe ſins, making them rites of Religion, be not now to be heard of among Chriſtians; yet if the ſins themſelves, or any degree of them, be ſtill (though never ſo ſecretly) retained among men or women, or if they be not utterly deteſted and abomined, this is a contradiction to this firſt branch of our vow of Baptiſm, and that which beſides the Hell fire in another world, may be expected to bring down terrible vengeance here, and may juſtly be feared to be the ſecret provoker (oft-times) of God's heavy wrath upon a City or Land, when it comes down without any viſible, diſcernible ſpecial provocation.

S. *I hope I ſhall be careful to remember my vow in this particular, now eſpecially that you have ſhewed me that it belongs ſo primarily unto it. But is there nothing elſe contained under this ſtyle,* [*The works of the devil?*]

C. Yes, in a ſecondary ſenſe all the ſins that have a ſpecial character or ſtamp of Satan on them, all the Luciferian prides and ambitions by prying into God's ſecret will, deſiring to be like him in omniſcience, by judging Pride.

mens

mens hearts, undertaking to be equal to him in that title of his of *Searcher of hearts*, and many the like: next, our diabolical accusing, and lying, and slandering our Brethren: next, our corrupting and tempting them, and delighting to allure or fright them into any unlawful act, and so usurping that title of Tempter that belongs to him: next, our maligning or envying, much more our killing or destroying, our Brethren. All which sins (and others, which it were too long to name) carry much of Satans image, and several of his * names about them, and deserve to be called his works.

False accusing.

* διάβολος, ὁ πειράζων, *Satanas* or ἐνθρὸς or ἀντίδικος, *Abaddon* or Ἀπολλύων.

S. *I had thought that those things which the devil tempts any one to doe, had been the prime, if not onely, works of his.*

Temptations of the Devil.

C. Whensoever it is sure that the devil tempts any man to any sin, if he yield to doe it, it is sure that is very properly a work of the devil. But it is so hard to discern that, or when the devil doth thus immediately tempt any, and it is so ordinary to accuse the devil of that which comes from our own evil inclinations and customs, (the habitual corruptions of our own hearts, which are our great and daily tempters) and it is so certain that our own hearts must have the main of the guilt, even when Satan doth tempt any, because if we resist, he shall flie from us, (and indeed our not consenting is the evacuating of his temptations, and consequently the sin is a work of our own will which so consents, and not of the temptation, which had no power to work that consent, nay, if it had been resisted, had been matter of victory and vertue to us) therefore, I say, for these and other considerations, I did not think fit to name these in the front of the *Works of the Devil*, being not sure that they at all belong to that rank of sins, as here they are set down by way of difference from the *pomps of the world* and *desires of the flesh*. Yet shall I not on this occasion neglect to minde you how nearly you are concerned to watch the devil, that evil spirit, that he do not secretly inspire or infuse any evil thoughts into you; and the rather, because when he doth so, he takes all care that those suggestions may seem not to come from him,

(knowing

(knowing that any Christian must needs be averse from hearkning to them then) but he labors to appear an angel of light, a good spirit, the very Spirit of God, and often brings it so about, that his inward whisperings having some specious disguise of Religion or zeal for God put upon them, are taken for the voice of God's Spirit within men: and among those that pretend to *Enthusiasms*, and that they are taught by the Spirit those things which the Word of God (the sure inspired voice of God's Spirit) doth not teach them, (nay, which in the conceit and opinion of some of them are to be believed, though they seem contrary to that) it will be no wonder if Satan do so prevail as to obtrude his tentations under the disguise of dictates of God's Spirit: and that may be a reason that St. *Paul* conjures the *Galatians*, that they anathematize that (though seeming) Angel from Heaven, that *teaches any other doctrine* for the doctrine of God, *save that which was then already received by them*; intimating that seeming good Angelical, to be indeed a Diabolical accursed, spirit that so teacheth: and St. *John*, 1 *Joh.* 4. 1. advises us very friendly *to try the spirits, whether they be of God or no*, signifying (as many false teachers acted by evil spirits, so sure) many evil spirits also, to put on the outward appearace of God-like spirits, so that they are, or if we beware not, may be by us mistaken for the Spirit of God. And there is no way to secure us from such delusions, but to set up the Word of God as the onely plain director of all Christian actions, to account nothing Christian, or dictate of Spirit, but what is taught me immediately from thence, judging my own spirit, or whatever suggestion within me, by that, and not judging, or forcing that to comply with, or bring him in testimony to my spirit. Which I mention because of the danger those men are in who are full of any prepossession, to believe that the Scripture favours or gives testimony to it. As he whose phancy hath been playing with any sound, thinks every thing that he hears to be tunable to that he phansies.

8. *After the mention of* [*The Devil and his works*] *the next thing renounced in that Vow is expresst by these words*

words [*The Pomps and Vanities of the wicked world.*] *What is the meaning of that expression?*

The wicked world.

C. The *world* signifies, either, first, the *company*; or secondly, the *customs*; or thirdly, the *wealth*; or fourthly, *power*; or fifthly, the *glory* which is in the *world*: and [the *wicked world*] is as much of these as hath any sinfulness or contrariety to the Law of God in them, and so restrains the word [*world*] to the two former of these, the three latter being in themselves lawful blessings of God, which though they may be either sought or used unlawfully, yet are not here to be styled wicked, or such as a Christian in his Baptism is to renounce; but, if he be lawfully possest of them, he may very Christianly continue the use and enjoyment of them. As for the two former, they are such as may be called wicked. For first,

The Company of the world.

the Company, or popular examples and suggestions of the many, *i.e.* of the Heathen world, (in opposition to which this form of Vow was first framed) or of the greater part of the whole world, as it hath been ever before and since, (as it contains the Heathen & Christian, and all others together) these, I say, are generally so contrary to the precepts which Christ prescribes to all his Disciples, (that broad way, so contrary to his streight gate) that they are very fit to be disclaimed and renounced at a venture, the Christian so far taking himself off from the world, from the practices of the Multitude there, as to forsake the multitude, and betake himself to the Mount, the privacy, the solitude with Christ, chusing rather to go alone in the Paths of Piety and Christian vertue to Heaven, then to have the Company and Jollity of the world to be his tentation to the sins and Hell, which are the way and end of their journey. Mean while this is not again the renouncing of the company of worldly men absolutely, but the resolving not to accompany them in their sins, and to that end fortifying our selves by Vow against yielding to their tentations, and particularly against that very powerful allurement to doe evil, the Multitude, and perhaps greatness, and flourishing condition of those which practise sins before us, and which adde their Perswasions to their Examples, and perhaps

perhaps proceed to reproach those that will not go along with them. And the foreseeing and arming our selves against that force of those Examples, that rhetorick of those perswasions, that sharpness of those reproaches, and venturing chearfully to forfeit our reputation and fame with evil men, (by whom to be well spoken of is the greater curse) rather then to lose the praise of God, is this first part of the Christian valor, or branch of this second part of our Vow, in forsaking the wicked world. The second thing which is in this Vow to be forsaken is, as I told you, the wicked Customs of the world, and those primarily, or especially, the Heathen again, (to which the form of this Vow might more particularly relate) it being common among them for the laws of Nature to be by the vile customes of their dark hearts so razed out of their Souls, that many practices which right Reason and humane nature among Heathens themselves (no farther illuminated then by that natural judicatory, the light of their own understandings, the unwritten law of God within them) would teach them to abandon, as sins and wounds of Conscience, have been by whole Nations at once embraced, and continued in without any check, as innocent sinless qualities; Nature and Reason it self being so early gagged and silenced by popular custom and vicious education, that many have not known it to be a sin to steal or rob, if they were so dextrous as not to be taken, others to kill and eat their aged Parents, (conceiving that by this means they gave them the most honorable burial, others to throw themselves murtherously into the flames, to accompany their dead Princes out of the World. Many the like irrational sins through some local custom have gotten the reputation not only of sinless and lawful, but of laudable also. And these, and all that can ever offer to obtrude themselves upon us by the like means, we here renounce under this second notion of the *Wicked World*. Of which sort it will not be hard to finde some in every Christian Nation still, as among us that of Duelling (formerly enlarged upon) which I shall not now mention any farther then as an instance of the power of popular custom (founded

The Customs of the world.

Duelling.

(founded in a mistake of the notion of honor or reputation) even among Christians themselves, so far as to make that pass for a laudable accomplishment in a Christian, a piece of courage, *i.e.* vertue and gallantry, which is indeed a most unchristian sin, a guiltiness both of my own and my Brothers blood, and so not a single provocation. The like may be said of another custom (which this Nation seems to have admitted) in favour to sins of uncleanness, whereby it is become a more creditable thing among us to have been guilty of defiling and invading another mans bed (that sin of Adultery, punished by death among the Jews, by God's appointment) then to be the innocent person which hath thus been robbed by the Adulterer, the sin it self being not thought worthy of near so much shame, (nay, among ill men seldom at all mentioned without Applause, and expressions of kindness) as the having been thus wronged. Which again is an evidence, how easie it would be for the most hellish provoking sin to be naturalized and embraced by a Nation, if it can by the boldness and impudence of wicked men, and by the encouragement, or but impunity allowed it by those which are in Authority, steal into a good Reputation, and so by being customary first, attain to be creditable also. The resisting of such Customs, be they never so Epidemical, the beating them down by the authority of Christ's Precepts, and bringing obedience to those into a reputation among men, at least contending and endeavouring our utmost to take away all reproach from strict, precise, conscientious Christian walking, or, (if by our endeavour that will not be compast) yet however taking care never to be carried away with that stream of sinfull custom, but to approve my self and my Family, and (as far as the power of my example and my counsel can extend) to bring in and engage my acquaintance and neighbors, like *Joshua* and his house, to be the firm, constant Servants of God, in despight of and defiance to these most popular Tentations, are the least that can be deemed our Obligation laid on us by this part of our Vow of Baptism.

Creditableness of some sinnes.

S. *I beseech God to sanctifie this part of my Vow to me.*

me, that it may be such an hedge and mound about me, to defend me from the invasions and riots of the wicked company and customs of the world. But what is the importance of the phrase [Pomps and Vanities] *which are here disclaimed? Are they the costly attire and attendants that the great men of the world so constantly use, which seem to be meant by* [Pomps ?] *or are they the superfluities of all kindes, which may deserve to be styled* [Vanities ?] *If so, then methinks I shall be obliged to understand that saying of Christ, not onely of the rich man, that cannot part with his riches, but also of all noble and great men, that live according to their quality in the world, that this* Vow of Baptism *is so contrary to their whole state and course, that it is impossible for them to enter into the Kingdom of God, as that signifies to become Christians.* Pomps and Vanities.

C. I shall first, as near as I can, tell you the natural importance of these words in this place, and then satisfie your scruple or difficulty. And first, for the importance of the words here, you have oft been told, that the prime aspect of the several parts of the vow of Baptism is in reference to the practices of the Heathen which were anciently therein renounced, as they were by Circumcision among the Jews. And in this respect, the words [*Pomps* and *Vanities*] being not much distinct, but exegetical one of the other, and signifying the vain pomps or pompous vanities of the Heathen or wicked world, seem most particularly to point at those things which were used among them in their triumphs and games, and times of gallantry and jollity; for those are peculiarly called * Pomps, and being very vain and unprofitable (bringing no good to any but the pleasure of the eye to the beholders) were moreover very bloody and wicked. Such were those of the Gladiators, which did openly upon the stage combate and wound, and kill and butcher one another: which was so profane an irreligious thing, that in the first times no Christian was permitted to be a spectator of them. So again in their cuffings and wrestlings in the *Olympick* games, in which they used instruments of lead in their hands to wound, and perhaps slaughter, Heathen spectacles.

* πομπαι.

slaughter, one another: & these were moreover (generally) accounted [a] sacred among them, as consecrated to their gods, ordered and managed by their chief priests, (to the appeasing their [b] good deities, as sacrifices and victims to their bad) as we may perceive 2 *Mac.* 4. 7. where *Jason* buying the Pontificate, hath with it the power of instituting and moderating their games. And so *Acts* 19. 31. the [c] *Asian* prefects there mentioned, were the Priests that had the managing of their games in that Province. By all which you perceive the reasonableness of the Christians being bound to renounce these bloody, vain and idolatrous pomps at his Baptism, they being a solemn part of their Heathen worship, and therefore to be renounced as properly as their Idol-feasts (though they had had no other wickedness in them besides) for the false deities sakes to whose service they were ordained; but then over and above, having a great deal of bloodiness in them, aud mixture of many other sins, which made them most improper for a Christian to continue in, or not to profess his detestation of them. But beside these (which are the primary notation of the phrase) many other things there are which must be thought to be renounced in these words. 1. All the sinful courses that are used by men in their times of jollity and festivity, the luxury, and riot, and unlawful gaming, and all kinde of excesses, which are but the copying out of the Heathen *Bachanals* and *Saturnals*, those which are turned out of the world by Christ, and by him transformed and changed into spiritual Celebrations, blessing and praising of God, (the Fountain of those mercies) and (proportioned thereunto) Feasts of Charity, *eating our meat with gladness (rejoycing in the Lord alwaies*, chearfully enjoying the good things which God hath given us, and expressing that joy in Psalms and Hymns and spiritual Songs) and withal *in singleness of heart*, Acts 2. 46. *i.e.* with all Bounty and Liberality to the poor, in stead of those outward, costly vain pomps, which the eye of the world is most pleased with. 2. Here is renounced all the vain ostentatious bravery, which idle persons of this world are so apt to admire and

a τέσσαρες ἱερεῖ. *Anthol. l.* 1.

b *Ad pacanda bona numina*, saith *Labeo*.

c Ἀσιαρχαί

Luxury.

Bravery.

and dote on. I mean not the external pomp, and splendor, and solemnities of state, which are by God and nature thought fit to be annext to the Scepter, or Supreme power, (such was the glory of *David*, and of *Solomon*, 1 *Kings* 10.5.) For these are not censured, but allowed by Christ, *Matth.* 11.8. and being very useful to maintain the dignity of Princes, (as that is necessary to the happy discharge of their office) cannot but be thought lawful and commendable to be practised by them. But the bravery which is here abjured, is all those Attires, and Behaviours, and Deckings that proceed from pride in the heart, or tend to the inflaming of lust in beholders, or but to set out our selves glorious and admired in the eyes of men. And of this sort (though God onely be able to judge the heart, and define of any man or woman, that what they doe, they doe from this sinful principle, or to that worse end) it is yet much to be suspected are all those braveries that are used by any above what the soberer and graver sort of his quality and condition do use; and such again the frequent changing and inventing of Fashions, the being earliest in every new Dress, or the singularity of Apparel, used on purpose, and on that affectation, because it is singular: for all these seem so far to betray the sinful principle, that, though it is not reasonable for one man to judge another for every thing of this nature, yet it will be fit for all that doe thus, to examine and charge it upon themselves, and if they cannot perfectly clear themselves from that evil principle, or worse end, then to remember, that this is it which they renounced in their Baptism. And because every mans heart is apt to deceive himself, and judge too favourably in his own cause; the way will therefore be in matter of this kinde, rather to deny our selves some part of that lawful Liberty, then to offend in any excess. Where yet all this while you may observe that the sin that is spoken of in this kinde is not ordinarily to be fetched from the particularity of the attire or fashion, whatever it be, (there being few fashions of Garments, used among civilized people, which are in themselves sinful) but from the Principle from which it springs in the heart, and the

End to which it is designed, which often betraies it in the using of those attires unfitly and affectedly, and when they are not used by grave Persons, which after, when they come to be the general mode, have no such significancy in them; and are therefore by vain persons then wont to be laid aside, as now no longer agreeable to their designs or inclinations. The short of it is, the Rule of Decency is that (and not the law of Nature onely) which must give Limits to Attires; this Decency is to be taken from that which is usual and customary among those with whom we live, and is varied oft by change of times, and of the condition of age, or dignity of each person, (that being comely for one age, and sex, and quality of persons, which is not for another.) And he and she that rest contented with those waies of adorning themselves which are most usual among the more sober and grave of their Age and Quality, are not by you to be judged guilty of the breach of this Vow, though perhaps there are those things in their Attire, Gold, Jewels, and the like, which might be thought to own this title of *Pomps* and *Vanities*, as those words signifie Bravery and Superfluity. The truth is, it were to be wished, that men and women of the highest quality would chuse to distinguish themselves from others rather by that *Ornament of a meek and quiet spirit* (commended to the weaker sex by St *Peter*, as a far more amiable ornament then that of gold filletings, &c.) and make shew of their wealth by those more profitable beneficial expences, for the supply of the wants of others. And no doubt this would more contribute to their own ends, (if they be the aims of Christians, or of men) would set them out more in the opinion of all wise or good persons. But this being affirmed, will not conclude the use of any of those Ornaments which are agreeable to time, and place, and callings, to be sinful, or of the number of those that are here renounced in our Baptism. And so I have with the same hand answered your Question, and I suppose satisfied your Objection and Difficulty also.

S. There remains now but the third and last branch

of

of the matter of this Vow [The sinful lusts of the flesh] *which are here disclaimed. I pray (in a word, because I meant not thus to enlarge your trouble) what is meant by them?*

C. The flesh signifies that mass of body which we carry about with us, that, with all the senses and animal faculties, common to men and other living Creatures: [*The lusts of the flesh*] are the desires and affections, or appetites of that flesh, which generally desires and craves those things which are pleasing to it, that is, to any sense, or part, or faculty of the body; and those, till they are regenerate and spiritualized, regulated and brought to hand by the Managery of Reason and of the Spirit of God, are generally pleased with those things which God forbids, or else are more extravagant and exceeding in their appetites then Christ permits. And whensoever the flesh thus fastens (being allured by this pleasant bait) on any thing forbidden by God, or desires immoderately that which (to the moderate use) is not forbidden, this is then a *sinful lust of the flesh*, and is here renounced by the Christian in his Baptism, who promises so to moderate his desires and subordinate them to the will of God, that whensoever they importune or call for any thing which is not thus regular, he *will not follow or be led by them.* I shall not need to descend to particulars of this kinde, as *the lusts of the flesh*, commonly so called by way of appropriation, in order to sins of incontinence and intemperance, *the lusts of the eye*, in order to covetousness and insatiate desire of riches. Having named the flesh, and the several senses and faculties and appetites of that, you will be able to apply those words to all particulars of this nature, and resolve, when you are tempted and sollicited by any thing in your self to any act forbidden by Christ, that this then is one of these *sinful desires*, or *lusts of the flesh*, which was in the words of your Baptisme-Vow abjured by you.

The sinful lusts of the flesh.

S. God grant I may make use of your Directions and Admonitions to this purpose, and have accordingly such a watch over my own affections, that sin gain no entrance by those avenues into my Soul. But having received satis-

faction fully to one of my propoſed deſires, it remains now that you will allow me the ſame patience and charity, while I propoſe my other difficulty to you, which ſeems to me really to be one, and it was ſuggeſted to me by that explication of the laſt anſwer in the Church-Catechiſm, which gave me occaſion to divert you thus long. And my ſcruple and queſtion is this, not whether it be lawful to baptize infants, as being unable to underſtand the Baptiſmal vow (for that difficulty you have already cleared to me) but whether it be neceſſary, or any way uſeful, ſo to doe, or what authority you have from the Scripture for ſo doing.

Of Baptiſm of Infants.

C. The anſwering the laſt part of your Quære will, I conceive, take away all ſcruple in the former, there being no reaſon to doubt of the either uſefulneſs or neceſſity of that which we ſee received into the practice of the Apoſtolical Church in Scripture. And therefore to give you ſome light in that matter, I ſhall not fetch my proofs onely from the Analogy between Baptiſm and Circumciſion, (though that one Analogy were ſufficient to ſatisfie the importunity of thoſe who think Baptizing of Infants unlawful, upon this ground of their not-underſtanding their vow: For by that reaſon, it being as ſure that the Jewiſh child of eight daies old could not underſtand his vow, or what that wickedneſs was which he then renounced, it muſt follow, that he could as little be capable of Circumciſion) nor again from the footſteps of the Apoſtles practice taken notice of in ſome paſſages of ſtory in the New Teſtament, (as the Apoſtles baptizing whole houſholds at once, and the like:) but I ſhall onely give you a ſhort view of one place of Scripture, which ſeems to me to referre to that matter, and it is that of 1 *Cor.* 7. 14. *For the unbelieving husband* * *hath been ſanctified by the* (believing) *wife, and the unbelieving wife hath been ſanctified by the* (believing) *husband; elſe were your children unclean, but now are they holy.* The thing there inſiſted on by the Apoſtle is his judgement, that the Chriſtian husband or wife ſhould not ſeparate from the Heathen wife or husband, as long as the Heathen were content to live with the Chriſtian. And this fourteenth Verſe is an argument to enforce that

The Apoſtolical practice therein.

* ἡγίασται

advice

advice of his; Because, saith he, by this means it ordinarily comes to pass that the Christian party converts that other (for that sure is the meaning of that phrase [*hath been sanctified*] not that without being converted he shall be saved by the faith of the other) and this hope (repeated in plainer words, Vers. 16.) or the intuition of the possibility of that, is (as the reason of that former advice here, so) the ground, saith the Apostle, of a known practice of the Church, which he mentions in the latter end of the verse, *But now are your children holy*; *i.e.* as I conceive, the Infant children of the Christian parents (which, were it not upon that forementioned ground of hope and presumption, that living with the Christian parents, they will be taught to know their vow of Baptism, could not in any reason be differenced from the children of Heathens, or allowed any priviledge above them) are now hereby holy, *i.e.* are now upon this ground thought fit to be baptized without any scruple, whereas the Heathen children, being to live with those Heathen parents, are not thus holy, *i.e.* are not admitted to Baptism. If this do not sufficiently appear (by this short paraphrase) to be the meaning of the phrase [*But now are your children holy*] you may then farther (besides the clear force of the context) observe the use of the word here rendred [*unclean*] in other places: as in that famous place of *Acts* 10. where *Peter* refuseth to eat any thing that is common or * unclean; where it seems by the sequel, that unclean men are those which are not visible members (and so must not be allowed the priviledges) of the Church: For God reforming his error, bids him call nothing (*i.e.* no man) common or unclean, whom God hath cleansed or sanctified (for so † holy and clean are all one, as * unclean and common) *i. e.* whom he hath reputed fit to partake of the priviledge of preaching there, (in those that were of years, and so capable of that also) or of Baptism here, in those that were capable of no more. By analogy with which place, and use of the word, it is most reasonable that [*Now are they holy*] should signifie [*Now are your children thought fit to be partakers*

* ἀκάθαρτον.

† ἅγια & κοινά.

* ἀκάθαρτα & κοινά.

of the priviledges of the Church] *i. e.* (being capable of no other) of being admitted to Baptism, which the children of Heathens are not. And indeed this is the onely difference between them that have thus a Christian parent, and the children of Heathens: For the children of Heathens, if they convert when they come to age, shall then be baptized, and so have that remote capacity now: and there is no imaginable present priviledge for the Christians children above others, upon which one should be said to be holy, and the other unclean, but onely this, that these, while they remain children, are admitted to Baptism, the others not. And so this seems to me most naturally to infer (and the rather for the indefiniteness of the speech [*But now are your children holy*] all the children that live with the Christian parent) that it was then in that Apostles time the general practice of the Church to baptise the Christians children (when they would not the children of those parents which were both Heathen) as counting it reasonable to presume, that the Christians childe shall be educated in Christian knowledge (which of the Heathens childe they cannot presume, unless he be taken out of the hand of the parents) and (to the confirming of the assurance that it shall be so) requiring beside the parents, in case they should fail or be negligent, the engagements of some other sureties and undertakers; who, as I said, are onely the childrens proxeys for the making the vow, (not undertaking for them, that they shall perform it, but taking it in their name) & yet in this other business (of making them know what promise they have made) are absolutely * sureties and undertakers. And by that means, the thing which the Church in baptizing of Infants presumes, (and which if it be justly presumed, there is little farther scruple of the fitness to admit them to Baptism) is secured, as well as any future uncertaintie of the greatest value or weight among men is thought fit to be secured, and just in the same manner (by sureties) as those things are which are legally secured among us. By this, I conceive, it may be farther resolved (by the parity of the reason) that whenever the childe of any Heathen is by any Christian

* *Sponsores, fusceptores.*

Christian thus undertaken for, he may also very fitly be admitted to Baptism. What I have thus said in this matter, may yet receive some farther weight by comparing with it the custome of the Jews before Christ in their receiving and baptizing of Proselytes, (from which, without question, *John* and Christ took this rite of Baptism.) For, say they, this Baptism belonged not onely to those Heathens which being of years and knowledge came over to the Jewish Religion, but also to their Infant children, if their parents and the Congregation under which they were (in whose name it is that the Godfathers or sureties doe the same now among us) did desire it in behalf of their children, promising to let them know and understand (when they came of age) what was required of them by their Proselytism, and (as much as in them lay) undertaking that they should not then renounce the Jewish Religion. And this is the very thing that is now practised in all parts of Christendom, and by the Text now mentioned appears, as I conceive, to have been the practice of the Apostles time, *i. e.* in that age of the first instituting of Baptisme, which therefore may be deemed herein to have complied distinctly with the practice of the Jews, as it did in the Ceremony of water also. For it is observable that the Hebrew [a] word which signifies to *sanctifie* (and so is directly answerable to the phrase [*Now are they holy*] here) is used among the Jews [b] for washing. To this interpretation of the place I shall adde no more, but that the notion of *holy* and *unclean* there, referring also to the legal uncleannesses or pollutions (which made the unclean to be separated from the Congregation, excluded them from enjoying the priviledges of the Temple till they were washed and sanctified) this is exactly proportionable also to the notion which I have now given you of the words; and accordingly, those that are by Baptism admitted into the Church, made partakers of the priviledges thereof, wil properly be said to be [c] holy, as holy is opposite to [d] unclean. Having thus far enlarged on this one place, (which if it were not too long, might farther be cleared by shewing the inconvenience of all

a קדש

b *Yoma c.* 3. sect. 3. where the High Priest's washing his hands and feet ten times on the day of expiation, is called the *Ten Sanctifications* עשרה קדושין

c *ἁγίους.*

d *ἀκαθάρτους.*

other interpretations) I ſhall not think it neceſſary to adde any more grounds of ſatisfaction to your Quære, laying the whole practice and cuſtom of the preſent Church (for baptizing of Infants) on the practice of the Chriſtian Church in the Apoſtles times, and the continued Canons and practice of the ſucceeding Church in all ages, which required conformity to the Apoſtolical practice, and cenſured all for Hereticks which would not yield conformity therein; which ſure is a competent teſtimony to ſecure us, that this practice or inſtitution of the Apoſtles was not by them meant (as ſome other things) to be but temporary, (the onely colour which ſome have made uſe of to aboliſh ſome other eminent Apoſtolick practices or inſtitutions.) To this I might farther adde (in anſwer to the former part of your Quere) the benefits and advantages of this practice; as that by this means the childe is early admitted to be a partaker of the priviledges of the Church and benefits of Chriſtianity, and moſt probably aſcertained by this means to be prepoſſeſſed by the true Chriſtian doctrine, before any Heatheniſh or Heretical principles have time to be inſtilled into him, and the like: which are ſure ſo valuable, and ſo unfit to be neglected by thoſe who have true charity to their children, (and know not whether they ſhal ever live to obtain for them admiſſion to theſe priviledges, if they deſpiſe it thus when they may have it) that it cannot but ſignifie either great unkindneſs in thoſe parents who, conſidering this, do yet not deſire it for their children; or great perverſeneſs and overweening opinion of their own judgements, (preferring them before the practice and doctrine of the Univerſal Church of Chriſt from the Apoſtles (incluſively) to our preſent age) if after this evidence (and the many more which might be produced in this matter) they yet hold out obſtinately againſt this light, and do not ſeek the Baptiſm of the Church for their tender children, who yet, (in charity we hope) ſhall through the mercy of God be ſecured from ſuffering any eternal evil for or through this default of their parents, of which their own age preſerves them wholly guiltleſs and unblameable.

The benefits of Infant-Baptiſm.

S. I

Sect. IV. *Of the Lord's Supper.*

S. *I have enlarged your trouble too far on this firſt Sacrament; I ſhall demonſtrate my willingneſs to leſſen it by haſtening you to the ſecond, in theſe words* [Why was the Sacrament of the Lords Supper inſtituted?] *What courſe will you think fit to take to expound that to me at the beſt advantage?*

C. If you will take my judgement, this muſt be the method; (which will coſt you ſome attendance.) Firſt, to ſurvey the ſtory of Chriſts inſtitution of this Sacrament in the Goſpel. Secondly, to obſerve what is ſaid of it by way of ſtory of the Apoſtles practice, *Acts* 2. 46. & 20. 7. Thirdly, what St. *Paul* addes to that in his deſcribing or directing the uſe of it, 1 *Cor.* 11. 20. and by the way in a ſhort paſſage, Chap. 12. 13. Then fourthly, to ſuperadde the ſame Apoſtles deſcant on thoſe plain ſongs in one notable place, 1 *Cor.* 16, &c. Fifthly, to ſee what will certainly ariſe from theſe three together: And ſixthly, to apply them (by way of illuſtration and confirmation) to what is ſaid of this matter in the Catechiſm.

S. *Be you pleaſed then to obſerve your own geſſes, and begin with your firſt ſtage.*

C. I will. And it will not coſt you much patience. For although in three of the Goſpels the ſtory of Chriſts intuition be repeated, yet is there no conſiderable variation in that variety. Some things onely are obſervable as circumſtances in the ſetting down the ſtory, ſomething as eſſential and fundamental to the inſtitution.

Chriſts Inſtitution of it.

S. *Be pleaſed to diſpatch firſt thoſe that are* circumſtantial *and* leſs principal.

Some things in that Circumſtantial.

C. The firſt of them is, That *Jeſus* gave that Sacrament to all the Diſciples, even to *Judas* himſelf, as will appear by all three Goſpels. *Matth.* 26. 20. *He ſate down with the twelve*; and verſ. 25. *Judas* ſpeaks to him; and verſ. 26 *Jeſus gave it to the Diſciples*, the ſame perſons ſure that had all the while been ſpoken of, there being no mention of his going out as yet: And verſ. 27. he bids, *Drink ye all of this*, not *Judas* excluded. So *Mar.* 14. 20. the betrayer *dipt with him in the diſh*; and verſ. 22. *as they did eate, Jeſus bleſt and gave to them*;

Judas his receiving it.

them; and Verſ. 23. *they all drank of it.* But moſt punctually, *Luke* 22. *After he had given the Bread and Wine*, verſ. 19, and 20. it follows verſ. 21. *The hand of him that betrayeth me is with me on the Table.* And that which St. *John* ſaith to this matter is nothing contrary to this, it being onely a relation of his going out (when Chriſt had told *John* which it was ſhould betray him,) Chap. 13. 30. which was after the delivering the piece of Bread to him, and that ſure was not any part of the Paſchal Supper (which was ſaid to be ended verſ. 2.) but the *Poſt-cœnium*, in which the Sacrament was inſtituted, agreeable to *Luke* 22. 21.

S. *From this circumſtance what inference do you make?*

C. That thoſe that are Chriſtian Profeſſors may be lawfully admitted to the Sacrament, though their hearts be full of villany. This you muſt take warily: I onely ſay (from the example of Chriſt, who knew the heart of *Judas* when he admitted him) that it is lawful to admit ſuch to the Sacrament. It is true, the Chriſtian that ſo comes, eats ruine to himſelf, and ought to reform any ſuch ſin, ſincerely to renounce it, before he thus comes nigh to God in his Sacrament; and if he do not, it is ſo far from doing him good, that it proves his miſchief. Again, it is true that the Governours of the Church, when they ſee any man goe on wilfully, ſcandalouſly and impenitently in any ſin, ought to inflict the cenſures of the Church upon him, to withdraw the Sacrament, and uſe other the like means to bring him to a ſenſe and ſhame of himſelf, by way of diſcipline, when they ſee it likely to doe good: and in theſe two reſpects it is, that ſuch an one may be juſtly excluded from the Sacrament, by way and out of deſign of Charity to his Soul. But then after all this, if he be not under the cenſures of the Church (which takes off the neceſſity ariſing from the ſecond caſe) and if he will ſtill venture ſo unworthily to that Table, (which lays the guilt ariſing from the firſt caſe peculiarly upon himſelf) it will not be any new act of ſin, (different from either of theſe) any pollution to the Miniſter or Communicants, to communicate

Communicating with wicked men.

municate with him in that Sacrament. So that the only error that I would from hence admonish you to avoid, is the conceit of some, that the communicating with wicked or carnal men is a sin in the Communicants, a being polluted by their company. It is possible indeed evil company may draw into an imitating of sin, and so pollute. But if it doe not so, the very keeping company with them, even in these sacred meetings, is far from being a sin, it is onely an acknowledment that they are of that number whom Christ redeemed, (and so saith St. *Peter* are *they that are damned*, 2 *Pet.* 2. 1.) a joyning with them in profession of Christianity, (which sure I may doe with those who are onely professors) a confederating in a vow of living Christian lives (and that I may sincerely and lawfully doe with them who are not sincere;) and all these are charitable and Christian acts, and withall tokens of humility, that we are not of that Pharisees humor, so to condemn and triumph over the Publican. And for this practice I conceive we have the Apostles example toward the *Corinthians*, among whom though there were *fornicators, incestuous*, 1 *Cor.* 5. 1. they *that went to law among Infidels*, Ch. 6. 1. *carnal persons*, Chap. 3. 3. some that behaved themselves very unchristianly at the Lord's Table, Ch. 11. 21. yet of all these the censure of excommunication is sent out only against the incestuous. From whence all that I conclude is, that the communicating with such is not unlawful in a Christian Church. Onely he that comes thither, is himself concerned to see that he doe it worthily, (which cannot be without leaving all his wilful sins behinde him) and the Governour is concerned to exclude him by way of censure, when he thinks that an useful discipline, but is not by that obliged never to admit him. First, because the order Christ sets in the eighteenth of *Matthew* is not to deal so rigorously with him, till after three degrees of admonition (which cannot be done just as a man comes to the Table.) Secondly, because we must not judge others but judicially upon legal process and evidence, (which cannot then probably be had neither.) Thirdly, because whosoever sees any man come

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to that Table, whom he knows to have been guilty of ſuch ſins, may very reaſonably and by the judgement of Charity think he hath repented of thoſe ſins, and comes then with new vows of renovation; (though the truth is, if this laſt caſe be wanting, yet will not that make it unlawful to admit him, Chriſt knowing full well that when *Judas* received the Sacrament, he was in the full reſolution of betraying his Maſter:) eſpecially when (as in our Church) every man is by the exhortation before the Sacrament adviſed of the danger of coming unworthily, and ſo, if he be ſuch, exhorted not to come to this holy Table. Chriſt communed with Publicans and ſinners, and this was charity and humility in him, and a means by converſing with them to reform them; and ſo may our communicating with them be alſo.

S. *What other leſs material obſervations have you from hence?*

C. This, that it was uſed by Chriſt in imitation of the Jews * cuſtom after Supper, of diſtributing bread, and drinking wine about the Table, an argument of Charity and brotherlineſs among them. And ſo by inſtituting it after Supper, *Luke* 22.20. Chriſt was pleaſed to ſignifie to us, that it ſhould be a conteſſeration of charity among all Chriſtians. Yet doth not this circumſtance oblige us to doe it at the ſame time after a meal, any more then the faſhion of lying along binds us to the uſing of the ſame poſture. The ancient Chriſtians generally ate it faſting, and kneeled when they received it.

* *Poſt cœnizum.*

The Sacrament given after Supper.

S. *Is there any third obſervation of this kinde?*

C. There is this, That Chriſt inſtituted this after a peculiar Supper, to wit, the Paſſeover, which being a ſacrifical feaſt (of which notion there were many among the Jews and Gentiles, it being common to both thoſe to annex to their ſacrifices to God, a feeding with mirth and feſtivity upon ſome parts of the ſacrifice) and peculiarly commemorative of God's mercy of deliverance to the Iſraelites out of *Egypt*, and ſo very fit to ſignifie the Crucifixion of Chriſt, that *Lamb* ſlain by the Jews, and fed on by us with bitter herbs, a mixture of ſowrneſs in this world, (whereupon Chriſt is called our *Paſſeover*, or *Paſ-*

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that Lamb slain for us) This Sacrament (which was after the commemorative Passeover) is to be conceived a confederation of all Christians one with another, to live piously and charitably, both by commemorating the death of Christ, (who was so good to us, and must expect some return from us, and indeed died for us on purpose that *he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works*) and by making his blood (as it was the fashion in the Eastern Nations) a ceremony of this Covenant, mutual betwixt God and us.

The Sacrament a Federal rite.

S. *Is there yet any fourth observation under this head?*

C. Yes, That Christs pleasure was, that all that were present should partake of both Elements in the Sacrament, the Wine as well as Bread; as may appear by the plain words, *Drink ye all of this, Matth.* 26.27. and *Mark* 14.23. *They all drank of it.* And if it should be objected that the [*All*] there were Disciples, and so, that no others have that full priviledge to drink of the Cup, the answer is clear, First, That by this argument the Bread might as well be taken away from all but Disciples too, and so the Laiety would have no right to any part of this Sacrament. Secondly, that the practice and writings of the Ancient Church, which is the best way to explicate any such difficulty in Scripture, is a clear testimony and proof that both the Bread and the Wine belongs to all the people, in the name of his Disciples at that time.

All to partake of both Elements.

S. *But why may it not be said that Lay-men may baptise also, and doe those other things for which Christ gave power to his Disciples, as well as this* Bread *and* Wine, *divided among the Disciples, should belong to them?*

C. The answer is given already, That the Apostolical practice, and the Universal consent of the Ancient Primitive Church, have defined the one, and defined against the other, and that ought to satisfie any sober mans scruples; it being no way probable that Christs Institution would be presently frustrated and corrupted by

by his own Apostles, or their practice so falsified by the Universal Agreement of all that lived next after them, especially there being no Universal Council wherein it were possible for them all uniformly to agree on such an opposition.

S. *Is there any fifth observation of this kinde?*

The manner, by way of blessing.

C. Yes, the manner of Christs instituting this Supper, by way of blessing or praising God, or giving thanks over it, from whence it is called the *Eucharist*.

S. *What doth this import to us?*

The Offertory.

C. The offering up somewhat unto God in imitation of the first-fruits under the Law. To which purpose you may please to observe the manner of the Sacrament in the first Apostolical and Ancient Church. The Christians, all that were present, brought some of the good fruits of the earth along with them, and offered them at God's Altar or Table, and the * *Prefect* or Bishop, or, if he were not there, the Presbyter, receiving them as an *Abel*'s offering, blessed God for all his mercies, the fruits of the season; but above all for the death of Christ signified by and commemorated in the breaking of the Bread and pouring out of the Wine: and all the people saying *Amen*, the Officer or Attendant, called the Deacon, delivered portions of these, to wit, Bread and Wine, to all that were present. Then was there a Common Table spread for all rich and poor promiscuously, who ate together one common feast, and what was left was reserved by the *Prefect* for those that should be in want, strangers, orphans, widows, &c. And so this was a *feast of charity* in St. *Jude*'s Epistle, Vers. 12. Proportionably to this it is, that every one that comes to the Sacrament should bring something with him, *not appear empty before the Lord, or serve him of that which cost him nothing*, but alwaies bring somewhat to the Treasury of the Church, for the use of the *Prefect* and Presbyters, in case they were not otherwise sufficiently provided for, (and then they were called Oblations, and the place where they were put the *Sacrarium*) but in case they were, then for the use and sustenance of all that are in want. And that this ought not to be neglected by any

* προεστὼς *Just. Mart.* Apol. 2.

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man of ſubſtance, eſpecially by any Congregation, was the main thing I meant to deduce from this circumſtance.

S. *Is there yet any more behinde?*

C. Yes, to enquire what is the full importance of thoſe words, added in St. *Luke*, Chap. 22. 19. and repeated by St. *Paul*, 1 *Cor.* 11. 24. though not mentioned in the other Goſpels [*Doe this in remembrance of me.*]

Doe this in remembrance of me.

S. *What is the full importance of them?*

C. It is, firſt, a Commiſſion given to his Apoſtles to continue this Ceremony (now uſed by him) as an holy Ceremony or Sacrament in the Church for ever. Secondly, a Direction, that (for the manner of obſerving it) they ſhould doe to other Chriſtians as he had now done to them, *i. e. take, bleſs, break* this *Bread, take* and *bleſs* this *Cup*, and then give and diſtribute it to others, (ſettling this on them as part of their office, a branch of that power left them by him, and by them communicable to whom they ſhould think fit after them.) Thirdly, a ſpecifying of the end to which this was deſigned, a commemoration of the death of Chriſt, a repreſenting his Paſſion to God, and a coming before him in his Name, firſt, to offer our Sacrifices of ſupplications and praiſes, in the name of the crucified Jeſus (as of old, both among Jews and Heathens, all their Sacrifices were Rites in and by which they ſupplicated God. See 1 *Sam.* 13. 12.) and ſecondly, to commemorate that his daily continual Sacrifice, or interceſſion for us at the right hand of his Father now in Heaven.

S. *To whom then doth this office now belong in the Church ever ſince the Apoſtles time? On what ſort of men was it ſettled by them?*

C. All that the Scripture reveals to us of this matter is, Chriſts beſtowing or ſettling it on the Apoſtles; whom thereby (and by the coming of the Holy Ghoſt after upon them) we may ſuppoſe inveſted with power, as for the planting a Church, which was to endure after the time of their life to the end of the world, ſo for the appointing and ordaining ſucceſſors to themſelves to pre-

preſide and officiate in that Church, and particularly to adminiſter this Sacrament to the people, by way of office, to doe as Chriſt here did. But who they were, or what ſort of men, on whom the Apoſtles did actually beſtow this power of adminiſtring this Sacrament, this you muſt be content to receive, not from expreſs words of Scripture, but from the Ancient Records and Writings of the Church, which begin where the Scripture ends, and are the onely way imaginable to inform us of ſuch matters of fact as theſe.

S. *For paſſages of ſtory after the Scripture-times, it were unreaſonable for me to expect evidence from Scripture, or any other then ſuch as you now mention, the Writings of the Fathers of the Primitive Church, with their relations I ſhall willingly reſt ſatisfied in this matter. I beſeech you therefore, what is the ſum of what you finde in them to this purpoſe?*

To whom the adminiſtring this Sacrament belongeth.

C. That the Apoſtles ſettled in the Church (beſides the Biſhops, who were to ſucceed them in the power of ruling, and cenſures, in the power of Ordination, &c.) others of an inferiour order, called, within a while, by the diſcriminative title of Presbyters, who in the abſence of the Biſhop, or when licenſed by him, and not otherwiſe, had this power to bleſs the Bread and Wine, and to deliver it, either by their own hands, or the hands of the Deacon (which was an order founded *Acts 6.* but inferior to them) to all Chriſtian Communicants. And ſo this branch of the Apoſtles power and office, with ſome others (not now pertinent to be inſiſted on) may be reſolved (in this forementioned ſubordination to the Biſhop) to be enſtated on Presbyters, and conſequently, that the Presbyters in the Church are thus far the ſucceſſors of the Apoſtles; to whom this commiſſion thus belongs, and with it the duty of adminiſtring this Sacrament to the people committed to their charges, frequently and at fit ſeaſons, and of inſtructing, exciting, and preparing them for a worthy receiving of it. And this is all that I think needful to trouble you with on this ſubject.

S. *I thank you for this; and ſhall now ſuppoſe that you*

you have paſt through all the firſt ſort of obſervations, thoſe that are more circumſtantial. What now is that which is the more ſubſtantial difficulty to be explained in thoſe Goſpels?

C. It is to reſolve what is the meaning of Chriſts words of Inſtitution, *This is my body, &c.*

S. *And what is that?*

C. Not that the Bread was his Body, and the Wine his Blood, in ſtrict ſpeaking, for he was then in his Body when he ſo ſpake; and when the Diſciples diſtributed it among themſelves, he was not bodily in every of their mouths. And now his Body is in Heaven, and there to be contained till the day of *reſtitution of all things*, and is not corporally brought down in every Sacrament, either to be joyned locally with the Elements, or for the Elements to be changed into it; many contradictions and barbariſms would be conſequent to ſuch an interpretation. Every loaf of conſecrated bread would be the Body of Chriſt, and ſo the ſame thing be two cubits long, and not two cubits long; and many the like contradictory propoſitions would be all true, which it is generally reſolved to be impoſſible even for God, becauſe it would make him a liar, and be an argument not of power, but imperfection. So again, every Communicant muſt carnally eat mans fleſh and blood, which is ſo ſavage a thing, that St. *Auſtine* ſaith, That whenſoever words of Scripture ſeem to ſound that way, they muſt otherwiſe be interpreted.

The meaning of This is my Body.

S. *What ſenſe then may, or muſt be put upon them?*

C. In anſwering this Queſtion, I ſhall firſt give you an obſervation taken from the Jewiſh phraſes and cuſtoms uſed in this matter; and it is this, That the Lamb that was dreſt in the Paſchal Supper, and ſet upon the Table, was wont to be called The * Body of the Paſſover, or the † Body of the Paſchal Lamb; and that Chriſt ſeems to allude to this phraſe, when he ſaith, *This is my Body*; as if he ſhould ſay, The Paſchal Lamb, and the Body of it, (*i. e.* the preſentation of that on the Table in the Jewiſh feaſt) the memorial of deliverance out of *Egypt*, and type of my delivering my ſelf to die for you,

* גופו של פסח

† גופו של כבש דהפסח

So *Talmud. de Paſch. c.* ult.

So *Rab. Moſ. Maimon. in Hilchos Chametz umatzah c.* 8. *ſect.* 1. & *ſect.* 7. So in *Mekilta fol.* 9. *col.* 1.

you, I will now have abrogated, and by this Bread which I now deliver to you, I give or exhibit to you this other Passover, my own self, who am to be sacrificed, (my Body which shall presently be delivered to death) for you, that you may hereafter (in stead of that other) retain and continue to posterity a memorial and symbol of me. This for the words [*my Body*:] but then for the whole phrase, or form of speech, [*This is my Body*] it seems to be answerable to (and substituted in stead of) the Paschal form [* *This is the bread of affliction, which our fathers ate in Egypt*, or, *This is the unleavened bread, &c.* or, *This is the Passeover*] not that it is that very identical bread which they then ate, but that it is the celebration of that anniversary feast which was then instituted, as when in ordinary speech we say on Good-Friday and Easter-day, This day Christ died, and this day Christ rose, when we know that it was so many hundred years since he died or rose; which example is adapted to this point in hand by St. *Austine* in his Epistles. Thus much for the phrase or form of speech; now for the sense or full importance of the words, [*This is my Body*] I shall by the authority of the Ancient Fathers think my self obliged to acknowledge, that the highest sense that will not be subject to those intolerable inconveniences mentioned in the answer to your last question may possibly be the sense of them; and that that which most belongs to other places of Scripture, speaking of the same matter, must in any reason be resolved to be the sense of them. For the former of these, it is certain that many of the Ancient Fathers of the Church conceived very high things of this Sacrament, acknowledged the * Bread and Wine to be changed, and to become other then they were; but not so as to be transubstatiate into the Body and Blood of Christ, to depart

הא לחמא רעניא

* Τὰ σύμβολα τοῦ σώματος τοῦ δεσποτικοῦ καὶ τοῦ αἵματος μετὰ τὴν ἐπίκλησιν μεταβάλλεται καὶ ἕτερα γίνεται, ἀλλ' οὐκ οἰκείας ἐξίσταται οὐσίας. μένει γὰρ ὅπερ τὸ πρότερον οὐσίας, καὶ τοῦ σχήματος καὶ τοῦ εἴδους, καὶ ὁρατά ἐστι καὶ ἁπτά, οἷα καὶ πρότερον ἦν. *Theodoret. Dial.* 2. And for the Readers ease, he may see many other Testimonies of this nature, and the use of the words, μεταποίησις, μεταβολὴ, μεταβιβάζεσθαι, μετάληψις, μεταστοιχείωσις (but never μετουσίωσις) collected by the late Bishop of Norwich in his Θεανθρώπω. *Orig. Eccles. Tom. prim. part. post p.* 247, &c.

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from their own Substance, or Figure, or Form, or to cease to be Bread and Wine by that change: And that the faithful do receive the Body and Blood of Christ in the Sacrament (which implies not any corporal presence of Christ on the Table, or in the Elements, but God's communicating the crucified Saviour (who is in Heaven bodily, and no where else, to us sinners on the Earth) but this mystically and after an ineffable manner. And generally they make it a Mystery, but descend not to the revealing of the manner of it, leaving it as a matter of Faith, but not of Sense, to be believed, but not grosly phansied or described. I shall leave these then, and apply my self to the latter sort, the other places of Scripture which speak of this matter, resolving that that must be the meaning of the words of Christ [*This is my Body*] which by examination shall appear to be most agreeable to those other places. And of this sort of places, you may first take the passages in the Gospels themselves. *Luke* 22. 20. where Christ saith of the Cup (not the Wine, but the Cup, which refers to the action, the pouring out and drinking that it is a new Covenant in his blood which was shed for us. Which it seems is all one in sense with that other, *Mark* 14. 24. *This is my Blood of the new Covenant which is shed for many*; and in *Matthew*, *This is my Blood, that of the new Covenant, &c.* Which being put together as parallels to interpret one the other, will conclude that Christ's Blood was truly shed for our benefit, particularly to seal a new Covenant betwixt God and us, and that this Sacrament was the exhibiting that Covenant to us: as when God saith to *Abraham*, Gen. 17. 10. *This is the Covenant that I will make with you, Every male among you shall be circumcised*; this Circumcision is in effect called the Covenant, (as here the Cup is the Covenant) *i. e.* not only the sign of the Covenant, but a seal of it, and an exhibition of it, a real receiving me into Covenant, and making me partaker of the benefits of it. And this you shall more fully see, if you proceed to the places in St. *Paul*, especially that 1 *Cor.* 10. 16. But first we must descend to the next part of our method proposed, that is,

to observe what is said of this Sacrament by way of story of the Apostles practice, *Acts* 2. 46. & 20. 7.

S. *What is that?*

C. In the second of the *Acts* this is all that is said of it, that *continuing daily with one accord* (in unanimous Prayer) *in the Temple, and breaking Bread in* [a] *some house*, or *room*, (as the upper room, *Acts* 1. 13. assigned and separated from all other to that particular use, to be the place of Christian Assembly, it being by the Jews permitted them to pray in the [b] Temple, but not to break Bread, or administer the Sacrament there) *they did eat their meat with gladness, and singleness*, or [c] liberality, *of heart, praising God, and* [d] *having* (or exercising) *charity toward all the people.*

a κατ' οἶκον.
b ἐν τῷ ἱερῷ.
c ἀφελότης being all one with ἁπλότης, of which we spake on *Matth.* 6. 22.
d ἔχοντες χάριν πρὸς ὅλον τὸν λαὸν, where χάρις signifies *charity* more then once; 2 *Cor.* 8. and in a place fully parallel to this, *Acts* 4. 33. χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτοῦς, great grace was upon them all, which by the antecedents, ver. 32. [*Having all things common*] and consequents, ver. 34, 35. [*No man wanted*, &c.] appears to belong to that matter; and therefore the Syriack renders it יטובוהא רבת, *i. e. Bonitas, benignitas, beneficentia multa*, though *Fabricius*, rather following the Greek, render it *gratia magna*. And ἔχειν is to *use* or *exercise*, as [*to him that hath shall be given*] and [*let us have grace*,] *Heb.* 12. 28. And therefore the Syriack renders it יתיבון נרחמיא *dabant in eleemosyna, vel in misericordia, coram universo populo*; not as *Gu. Fabricius* renders it [*quum inissent gratiam*] for יתב is *dedit* clearly, and רחמא *misericordia, gratia, eleemosyna*, that which we ordinarily render (πλάγχνα *bowels of mercy*.

S. *What do you observe from this place?*

Frequency of the Apostles receiving.

C. First, the frequency of the Apostles receiving the Sacrament, (at that time immediately after Christ's Ascension, and the Descent of the Spirit) for ought a man can guess by the Text, every day, at least every first day of the week, at their meeting together. Which although it be acknowledged (as will appear by what you shall see anon) not to be strictly obligatory to us for the like frequency, yet will much reproach and upbraid our infrequency and negligence in this duty now-adays, especially our forsaking such Assemblies, going out of the Church oft-times when that Feast is prepared, and ready for us, if we did not contemptuously depart from it.

S. *What more do you learn from hence?*

C. Two special accessories used by them, and (as we have reason to resolve) required of us, to make up this solemnity.

S. *What*

S. *What be they?*

C. First, Godly or Christian joy and chearfulness in blessing and praising God for all his benefits, but especially that gracious gift of his Son Christ. This is set down in two phrases, First, *Receiving food with a gladness of heart*, Ver. 46. And the words signifie first a cordial joy and chearfulness, then an excessive degree and expression of it. Secondly, [b] *Praising God*, ver. 47. or singing praises to him with lofty and even Poetical expressions. Christian joy. [a] ἐν ἀγαλλιάσει καρδίας. [b] αἰνοῦντες θεόν.

S. *What is the second thing?*

C. The Communicants liberality and charity to those Brethren that are in want. This is expressed also by two phrases in the Greek, neither of them fitly rendred in our English. First, [c] With liberality or frankness of heart, a chearful, bounteous, cordial giving. Secondly, [d] Having charity to all the people; by the word which I render [*charity*] intimating that offertory here and in other places, especially 2 *Cor.* 8. which was then and ever since used constantly in the Church of Christ at the receiving of that Sacrament: and by the phrase [*all the people*] signifying, first, the liberality of those offerings, such as would suffice to that end; secondly, the impartiality of distribution, as in a common table all partaking of what was thus offered, the poor as well as the rich, as you shall see anon more at large. Liberality. [c] ἐν ἁπλότητι καρδίας. [d] ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.

S. *Will you proceed now to that other place*, Acts 20. 7?

C. I will, and that will adde but litttle to what this last place hath yielded. The words are these, *And on the first day of the week, when the Disciples came together to break bread*, &c. *and there were many lights in the upper Chamber, where they were gathered together*, &c.

S. *What do you gather from hence?*

C. Onely this; First, That the Celebration of this Sacrament is called in the Scripture phrase *Breaking of Bread*, as before it was, *Acts* 2. Secondly, that the Lords day or first day of the week was the time so early set apart to this and such holy duties, and that that is Breaking of Bread.

the reaſon that St. *Paul*, 1 *Cor.* 16. 2. gives the Exhortation. That on the *firſt day of the week every man ſhould lay aſide his proportioned liberality*, for the uſe of the poor: Thirdly, That the upper room again was the place of thoſe Chriſtian Aſſemblies: Fourthly, that it is uncertain whether *Acts* 2. they received daily or no, it being poſſible that the word [*daily*] there, may belong onely to their going to the Temple; or however, that here that frequency doth not appear to be continued, but onely every Lord's day once a week, and that ſtill will be a reproach to our ſlackneſs. It is now time to advance from theſe more caſual mentions of this matter to thoſe other more ſolemn Texts, and in the next place, according to our method, to obſerve what St. *Paul* addes to the ſtory of the Inſtitution in the Goſpel, in his deſcribing or directing the uſe of it, 1 *Cor.* 11. 20, &c.

S. *Pleaſe you to doe ſo.*

C. I ſhall, and to that end briefly give you a paraphraſe of the whole place. Verſ. 20 *When you after this inordinate manner* (mentioned Verſ. 18, 19.) *meet together, this is not to doe as becomes Chriſtians, when they eat the Lords Supper*, (or, as the Syriack reads, *when they eat and drink on the Lords day.*) Verſ. 21. *But as if you were at your own meals, every man of you eateth that which he brought with him; ſo that one eats and drinks more then is fit for him*, (*viz.* the Rich that brought more with him) *and another* (Poor man that could bring but a little) *is well-nigh famiſhed.* Verſ. 22. *If this be it you will doe, you ſhould keep at home, and eat by your ſelves; and to come to the Congregation, and doe this, is the deſpiſing and ſcorning the Church of God*, (where all that is brought, is to furniſh a common Table) *and withall a ſhaming thoſe poor men that* (could bring but little, and) *are out of countenance to have done ſo, when you* (rich miſers that are by them) *have ſuch plenty. What? do you expect to be born with, and not reprehended for this? You are miſtaken, this is a fault in you.* (to which purpoſe I will tell you the manner of Chriſt's Inſtitution of the Sacrament, to which thoſe Chriſtian Feaſts were annext)

Verſ.

Verſ. 23. *The Lord delivered down this courſe to me which I deliver to you*, viz. *That the Lord Jeſus in the night that he was to be delivered up to the Jews, took Bread, and giving thanks over it, brake it, and ſaid, Take, and eat, This* (not *this Bread*, for if that ſhould be the Antecedent, the Greek word is of a Gender that in ſtrictneſs will not bear it, both here and in the Goſpels; but either indefinitely *This*, or with reſpect to the immediate antecedent, *this taking and eating*) *is my Body which ſhall be delivered* (or, as the Syriack, *is broken*) *for you: doe this* (or, as the Syriack, *doe thus*) *in commemoration of me*. Where I conceive the literal notation of the words will bear this obſervation, That as the word [*a This*] in the latter words ſignifies not the Bread, but the whole action or adminiſtration, [*Doe this*] *i.e.* doe you all that I have done in your preſence, take Bread, break, bleſs it, give it to others, and ſo commemorate me: ſo the ſame word [*b This*] in the former ſpeech [*This is my Body*] may ſignifie the whole action too, *viz.* that the breaking and diſtributing, taking and eating this Bread, is the Body of Chriſt; (in what ſenſe you ſhall ſee anon) like as, when *Matth.* 13. 19. the words literally run thus, [*When any one heareth*, &c. *this is it which is ſowed by the path ſide*] they muſt be thus neceſſarily explained, Any mans hearing, and not conſidering, the Word, and the *Devils coming*, &c. is the meaning of that which is ſowed by the *path ſide*; or yet more plainly, like as Verſ. 20 [*That which was ſown upon the ſtony parts of the field, this is he that heareth the word*, &c.] where it is clear, the *ſeed* is not anſwerable to the *man*, but to the *word*, and that *ground* to the *man*. But the Seed as it was ſown on the ground, all together, *This is he* (*i.e.* this ſignifies him) *that hears the Word, and receives it with joy*, &c. After this it follows, Ver. 25. *So likewiſe he took the Cup*, having ſupt before, (and ſo he did it for ſome peculiar intent, not to ſatisfie thirſt) *and gave it them to drink, ſaying, This Cup is a new Covenant made with you, and ſealed in my Blood*, and as oft as you thus drink together in time of holy Aſſembly, give it to others alſo, as I have done to you, and doe it

in commemoration of me. Vers. 26. *For as oft as you shall eat this Bread, and drink this Cup,* (saith St *Paul* by way of conclusion from the premisses, for the Syriack setting it, suffers it not to be part of Christ's speech) *you do* one to another *annunciate* or *proclaim the death of our Lord, till he come* again to judge us. Vers. 27. *And therefore whosoever doth eat of this Bread, or drink of this Cup unworthily,* (either not performing the Condition required in the Covenant, of which that is the Seal; or breaking the Institution of it in any principal part, particularly in that of the Charity and Liberality here mentioned to those *Corinthians*) he is so far from being benefited by that Sacrament, or that death of Christ, that he is rather to be looked on as a man that by this unworthy action had wounded the Lord, contributed farther to the crucifying of him. Vers. 28. *And therefore let a man examine* and shrive *himself,* and see that he come worthily to that Sacrament, both by laying off all his former hainous sins, and behaving himself in that action Christianly, quite otherwise then those *Corinthians*, it seems, had done. Vers. 29. *For he that eateth and drinketh unworthily* (being unworthy by his impenitent sins to approach to so sacred an action, or behaving himself so unchristianly there) by thus eating and drinking engageth himself to *damnation, not considering* the death of Christ, which this was to commemorate, and the end thereof, that he should die unto sin, and give himself up to new life. Vers. 30. The not performing of which is oft punished even in this life, by sickness, diseases, and even excision or death it self. Vers. 31. Which are punishments of God to bring them to a sense and reformation that nothing else will work on. Ver. 32. And sure, such kinde of punishments are in God acts of chastisement, and so of mercy, to mend, that he may not condemn; to give us our punishment here, that it may not be behinde an arrear to be paid hereafter. Ver. 33. Therefore for the fault which you were first told of, that of eating before others, even before they come, engrossing to your selves and despising others, I beseech you let that be mended in these publick Assemblies. Vers. 34. And for

for private meals, or eating by your ſelves, let it be at home, for to take them in the Church is a damning ſin. And for other directions, I will give you them when I come among you.

S. *What do you chiefly obſerve to me from this place for my farther inſtruction?*

C. The punctual confirmation of almoſt every particular before collected from the Goſpels: which although it be no new thing, becauſe it was there delivered, yet in effect teaches us ſomewhat, *viz.* this, that thoſe other doctrines that according to ſeveral mens phanſies are delivered concerning this Sacrament, having no ground in either of theſe Texts, have not authority from Chriſt, nor yet from St. *Paul*, (unleſs the other place which is behinde will afford them) which what they are, I ſhall no farther tell you then thus negatively; it being my purpoſe onely to teach you the poſitive truth to direct your life, not the contrary errors that may ſatisfie your curioſity, or provoke your diſpleaſure againſt any. There is alſo here a great weight laid on a worthy receiving of that Sacrament, and to that end, ſpecial care muſt be taken that we examine our ſelves, come not to that ſpiritual preſence or viſions, as it were, of God, to the renewing of his Covenant with us, with any impurity about us; and as a pawn or pledge of our leaving all other ſins, we muſt ſignifie and expreſs our charity and liberality, and not be guilty of any of thoſe earthly ſins of pride and covetouſneſs, but condeſcend to a common partaking of ſome part of God's mercies with our Brethren.

S. *You told me there was another paſſage by the way*, Chap. 12. 13. *looking this way, what is it?*

C. This onely, That we have been all made to drink into one Spirit: which by ſome of the Greek Ancients hath been thought to referre to the Cup in this Sacrament, (though the truth is, it may ſignifie no more then being *watered*, or *irrigation*, a conſequent diſtinct from the planting in Baptiſm that went before, in that ſenſe as it is ſaid that *Paul plants and Apollos waters*, 1 *Cor.* 3. 6. where the ſame word is uſed.) And then the plain mean-

meaning of it ſeems by the context to be no more then this, That as by Baptiſm we are all entred and incorporate into that one Body, of which Chriſt is head; ſo by the other Sacrament, whatever our particular condition in the Church be, we are received into a participation of that one Spirit, which furniſhes every order and ſort of men with gifts convenient for their miniſtration; and ſo this Sacrament is an obligation to charity and humility toward one another, neither oppoſing nor contemning one another, as follows in that chapter.

S. *Will you now proceed to the fourth part of your propoſed method, and ſee what is to be found to this purpoſe in that ſpecial place,* 1 Cor. 10. 16?

C. I ſhall, and for a right underſtanding of it, and collecting that which the context was meant to afford us, you muſt mark that the practice of the Iſraelites firſt in their ſacrifices, and then of the Heathens in theirs, are there brought to convince the truth of what is there ſaid of this Chriſtian Sacrament; and therefore it will be uſeful to obſerve firſt, what it is that is there ſaid of the Iſraelites, then of the Gentiles, and then to apply or bring it home to this buſineſs.

S. *What then is it that is ſaid of the Iſraelites?*

The Iſraelites ſacrificial Feaſts.

C. It is this obſervation concerning their ſacrifical feaſts, ver. 18. that they that eat any part of them (as when the Prieſt offered up a ſacrifice, ſome parts of the beaſts were eaten together by the people) are conceived to have joyned in the ſervice performed by the Prieſt or Sacrificer, and to have right together with him in all the benefits of the ſacrifice; his eating is called *Eating before the Lord*, and is by God counted as an acceptable ſervice: and whatever flows from God in this caſe by way of benefit or advantage, comes to him as really as to the Prieſt, it being the Prieſts part to ſacrifice, the peoples to eat; and ſo in thoſe two things there is a mutual reciprocal action betwixt God and them, they ſerve God, and God bleſſes them, and that is called communicating or being partakers of the Altar.

S. *What is it that is ſaid of the Heathens?*

C. Firſt,

C. First, That they sacrifice to their false gods, when onely the true one ought to have that worship from them, Vers. 20. and 22. and (as by the 22. it appears) that this is a breach of the Second Commandment, for to that referre those two speeches [*Do we provoke God to jealousie?*] in reference to his Title there of being a *Jealous God*;] and [*Are we stronger then he?*] in reference to his Title * God, which signifies *strong*. Secondly, That they which have this mutual conjunction with those false gods, are supposed to receive influxes from them, and to disclaim expecting any thing from the true one, Vers. 20. and 21. where also the phrase [*The Cup of the Lord*] is to be taken notice of, and parallel to that, [*The Table of the Lord*] to note the action again, and not the elements, as (before I shewed you) the [*This*] signifieth. * אל

S. What then is the result of both these instances together?

C. That they that eat of the sacrifical feast, either of the true or false Gods, have a mutual conjunction with them, a kinde of confederation, perform services to, and receive influences, benefits and advantages from them, doe so really from the true God, and are supposed to doe so from the false; (which is the reason why *Daniel* refused to *eat of the portion of the Kings meat*, *Dan.* 1.8. because a part of it being cast upon the Altar to the Heathen gods, the rest thereby was consecrated to them, and so was meat offered to an idol, which a Jew was not to taste of.)

S. How then will you bring this home to our business in hand, to the Sacrament?

C. You shall see, Vers. 16. for there the Sacrament is set down, and the nature and use of it. Thus: *The Cup of blessing which we bless*, or (as the Syriack,) *The Cup of Praise, i. e.* the Chalice of Wine, which is in the name of the people offered up by the Bishop or Presbyter to God with Lauds and Thankigivings, *i. e.* that whole Eucharistical action (and that expresst to be the action of the people, as well as the Presbyter, by their drinking of it) is the communication of the Blood of Christ,

Christ, a service of theirs to Christ, a sacrifice of thanksgiving, commemorative of that great mercy and bounty of Christ in pouring out his Blood for them, and a making them (or a means by Christ ordained to make them) partakers of the Blood of Christ, not of the guilt of shedding it, but (if they come worthily thither) of the benefits that are purchased by it, *viz. the washing away of sin in his Blood*: so in like manner, the † *breaking and eating of the Bread* is a communication of the Body of Christ, a sacrifice commemorative of Christ's offefering up his Body for us, and a making us partakers, or communicating to us the benefits of that Bread of Life, strengthning, and giving us grace. And both these parts of each part of this Sacrament put together are (parallel to what was said of the Israelites and Gentiles) a mutual confederation betwixt us and the crucified Saviour; on our parts, an acknowledging him for our God, and worshipping of him, and on his part, the making over to us all the benefits of his Body and Blood, (*i. e.* his death) grace and pardon, to sanctifie and to justifie us.

† So the phrase τ ἄρτον ὃν κλῶμεν, will be all one with λαβεῖν καὶ φαγεῖν τ ἄρτον, (To take and eat the Bread) proportionably to the notion I gave of ποτήριον and of τοῦτο in the Gospel, *This is my Body*, i.e. the taking and eating this Bread, (not this bread it self) and so it will be answerable to ποτήριον τ εὐλογίας, the Cup, not the Wine, to note the Wine in the Cup ready for drinking.

S. *You told me even now that you would shew me how the phrase* [This is my Body] *in the Gospel*, (*interpreted by* [*this* taking and eating is my Body]) *was to be understood: perhaps it may now be time for you to pay me that debt.*

C. It is a fit season to doe so; for this very phrase of St. *Pauls*, [*The Bread which we break is the Communion of the Body of Christ*] is the Key to open that difficulty, and indeed perfectly all one, of the very same importance with that. This *breaking, taking, eating of the Bread*, this whole action is the real communication of the Body of Christ to me, and is therefore by some * ancient Writers called by a word which signifies the *participation*, (communication and participation being the same, onely one referred to the giver, the other to the receiver) the very † giving Christs Body to me; that as verily as I eat the bread in my mouth, so verily God in Heaven

* *Damascen.* Μετάληψις, δι' αὐτῆς γὰρ Ἰησοῦ θεότητος μεταλαμβάνομεν.

† δίχεται σῶμα Χριστοῦ, *Chrysost.*

Heaven bestows on me, communicates to me the Body of the crucified Saviour. And so all that I told you of the ful sense of that phrase [*Communication of Christs Body*] is again to be repeated here to make up the sense of those words [*This is my Body:*] which being so largely enlarged on, I need not now to repeat to you.

The Communication of the Body of Christ.

S. *I shall spare you that pains, and rest satisfied with what you have already afforded me, and now onely remember you, that having gone through four parts of your intended method, the fifth is now next to succeed, to see what will certainly arise from these four views: Please you to proceed to that.*

C. I have in effect done it already; yet on condition you will fetch that part, which I told you was more circumstantial and extrinsecal, from that place where I laid down all on that head together, in the places of the Gospels, I will now give you a compendium or brief of the main substantial part of this Sacrament. And that consists onely of two branches, one on our parts performed to God, the other on God's part performed to us. That on our part is * commemorating the goodness of God in all, but especially that his great bounty of giving his Son to die for us: and this commemoration hath two branches, one of praise and thanksgiving to him for this mercy, the other of † annunciation or shewing forth, not onely first to men, but secondly and especially, to God, this sacrifice of Christs, in offering up his Body upon the Cross for us. That which respecteth or looks toward men, is a professing of our Faith in the death of Christ; that which looks toward God, is our pleading before him that sacrifice of his own Son, and through that humbly and with affiance requiring the benefits thereof, grace and

Two Branches of the Sacrament.

* So the *bitter herbs* were זִכָּרוֹן a *memorial* of the bitter *Egyptian* servitude, *Exod.* 1. 14. the use of the *Red wine* was לְזִכָּרוֹן for a *memorial* that *Pharaoh* washt himself in the blood of the children of *Israel*.

† So that Precept *Exod.* 13. 8. is given by *Moses*, That in the Passeover they should annunciate, or tell forth unto their Children, the mercy of their deliverance, (וְהִגַּדְתָּ) and thence they call the Paschal lesson הַגָּדָה *Haggadah Annunciation*; and from thence, by a mistake of a passage in *Elias Levita*, did *Scaliger* conceive that the night after the fourteenth of the moneth *Nisan* was called הַגָּדָה, which belongs onely to the lesson then used.

pardon

pardon to be bestowed upon us. And then God's part is the accepting of this our bounden duty, bestowing that Body and Blood of Christ upon us, not by sending it down locally for our Bodies to feed on, but really for our Souls to be strengthned and refreshed by it: as when the Sun is communicated to us, the whole bulk and body of the Sun is not removed out of its sphear, but the rayes and beams of it, and with them the light and warmth and influences, are really and verily bestowed or darted out upon us. And all this is the full importance of [*this is my Body*] or [this is the *Communication of his Body.*] And so I have past through the fourth undertaking also.

S. *There is then only a fifth behinde, to apply all this by way of illustration and confirmation to what is said of this matter in the Catechism.*

C. This will be easily done, you would be able to doe it your self; yet I shall goe before you in this also.

S. *The first Question then is*, [Why the Sacrament of the Lord's Supper was ordained;] *and the Answer*, [For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby:] *What is the meaning of that Answer?*

C. Dissolve the words, and you shall see most clearly. First, Christ died: Secondly, this death of his was a sacrifice for us, an oblation once for all, offered to his Father for us weak sinful men: Thirdly, by this sacrifice we that are true Christians receive unspeakable benefits, as strength to repair our weakness, and enable us to doe what God in his Son will accept; and reconciliation, or pardon for us miserable sinners: And fourthly, the end of Christs instituting this Sacrament, was on purpose that we might at set times, frequently and constantly returning, (for that is the meaning of *continual*, parallel to the use of [* *without ceasing*] applied to the sacrifice among the Jews, and the duty of Prayer among Christians) remember and commemorate before God and

* ἀδιαλείπτως.

and Man this sacrifice of the death of Christ.

S. *The next Question,* [What is the outward part or sign of the Lord's Supper?] *and the answer* [Bread and Wine which the Lord hath commanded to be received] *are so plain, that I shall not crave your aid. I conceive it is this, That Bread and Wine is in this, as Water was in the other Sacrament, the Element or outward part, set to signifie somewhat else; this appointed by* Christ *to be eaten and drunk, as the Water to be dipped in, or sprinkled with. And so likewise for the next Question, and first part of the Answer, That the* Body and Blood of Christ *is* the inward part, or thing signified *by the other, the Body broken on the Cross signified by the Bread broken and eaten, and the Blood poured out on the Cross signified by the Wine poured out into the Cup and drunk by us. But then what is the full importance of that which follows in the latter part of that answer, That* the Body and Blood of Christ are verily and indeed taken and received of the faithful in the Lord's Supper?

The Body of Christ verily received.

C. It is this, That in that Sacrament God really bestows, and every faithful prepared Christian as really and truly receives the Body and Blood of Christ. As truly as the Bishop or Presbyter gives me the Sacramental Bread and Wine, so truly doth God in Heaven bestow upon me on Earth the Body and Blood of Christ, *i. e.* the crucified Saviour, not by local motion, but by real communication, not to our teeth, but to our souls; and consequently exhibits, makes over, reaches out unto us all the benefits thereof, all the advantages that flow to us from the death of Christ: The truth of which you had even now confirmed by the words of the Gospel explicated by the plainer expression of Saint *Paul, That the Cup was the Communication of the Blood of Christ, &c.*

The benefits of it.

S. *The next Question is plain also* [What are the benefits whereof we are partakers thereby?] *Be you pleased to explicate the answer to it.*

C. Dissolve it again, and you will doe it your self. Thus: The first benefit is the *strengthning of our Souls* by

The first.

by the Body of Christ, as our bodies are strengthned by Bread. Bread signifies all nourishment for the body, and is called, you know, *The staff of life*, without which the body is not able to sustain it self, but grows feeble, staggers, and falls into the very grave of death and rottenness, if this staff be not constantly continued to it. Thus is grace to the Soul; we can doe nothing that is in order to spiritual life (but fall into sin, custom of sin, the putrefaction of the soul, and so to eternal death) without it: and having forfeited that stock that God had given us in Paradise, we have none of this kinde left, but what Christ had by his death purchased for us; and by that great dear bargain of his, there is come in to the Church a new stock and staple of grace and strength, for every one that shall in the Name of Christ ask it importunately, receive it watchfully, and make use of it diligently; enough, I say, though not to keep us infallibly without sinning any more, (though not to possess us irresistibly, and so keep us that we cannot fall) yet to enable us to doe that which God in Christ will now graciously accept at our hands, *i.e.* to serve him sincerely in holiness and renewed righteousness, and to enable us again (if we be not wanting to our selves) to continue and persevere thus to our lives end.

S. *You have shewed me the first benefit, but I conceive there is another; what is that?*

The second.

C. It is *the refreshing of our Souls by the blood of Christ, as our bodies are* refreshed *with Wine.* Wine may be taken in a double propriety, one to refresh the thirsty, another to comfort the sick; as a little was allowed to *Timothy* for his * frequent sickliness. He that pants for thirst, hath his inward flame quenched (and so is refreshed) by Wine; and he that hath any indisposition of body, hath that eased (and so is also refreshed) by Wine. And just thus is the pardon of sin to a thirsty wounded Soul: the conscience of sin is a flame or fire within, and a deep wound to the Soul, and no rest, no quiet under it; and God's free pardon and remission, his speaking peace to the unquiet, his saying [*Thy sins are forgiven*] to the burthened and sin-sick Soul,

* πυκναὶ ἀσθενειαὶ, the word used for the *diseases* as well as *weaknesses*.

Soul, is the greateſt, only refreſhment to that Soul. Let God ſay this word onely, and thy ſervant ſhall be healed. And this pardon was wrought by the Blood, *i. e.* again by the death, of Chriſt, by the ſacrifice and ſatisfaction of that innocent Saviour, by which ſuffering we are releaſed, *by whoſe ſtripes healed.*

S. *But how is this ſtrength and this pardon purchaſed by Chriſts death?*

C. The ſtrength thus: *Chriſt being in form of God, and equal with God, took upon him the form of a man,* all of him but our ſins, in his he ſuffered a ſhameful death; whereupon, ſaith the Apoſtle, *God did highly exalt him,* rewarded this great humility and patience of his with this dignity and preferment, *That all power ſhould be given to him both in Heaven and Earth;* that he might diſpenſe to his Diſciples all the riches of Heaven, *i. e.* that ſufficient ſtrength and grace which will, being made uſe of, raiſe us up from death, ſpiritual and corporal, enable us to live like Saints here, and raiſe us to life again hereafter. This power was indeed enſtated on him at his Reſurrection, but purchaſed by his Death. Strength purchaſed by Chriſt's death.

S. *How was the pardon of ſin purchaſed?*

C. You have oft heard; by the ſatisfaction wrought by him in his ſufferings, taking upon him to be our ſurety, and to ſuffer in our ſtead, that as many as are renewed by his grace, may be releaſed by his ſufferings; and from both theſe reſults the conſummation of our hope, everlaſting bliſs in another world: God's mercy (when he is thus reconciled unto us in the Blood of his Son) rewarding every poor mean Chriſtian action of ours with eternal glory. And Pardon.

S. *There remains now no more behinde, but onely the concluding Queſtion, which ſuppoſing theſe* benefits *thus made over in the Sacrament, but imagining it impoſſible that unworthy, unprepared, profane receivers ſhould be ever the better for it, asks* [What is required of them which come to the Lord's Supper?] *What have you to adde to that Anſwer that there is given to that Queſtion?*

C. No more but this; That every man is infinitely concerned to have his Soul alwayes poſſeſt with every The preparation for worthy receiving.

part of that preparation; that the careleſs oſcitancy and fatal ſtupidity of the world, in never ſo much as conſidering whether they have any of them or no, is a moſt prodigious thing; that the time of preparing our ſelves for the Sacrament (which ought to be frequent, but how frequent is not defined in the Scripture, but left to the judgement of the Church) is a very fit time for that ſelf-examination; that till that be done, and all and each of thoſe graces found ſincere in our hearts, we ought not to come to that holy Sacrament (which yet will not excuſe any for not coming becauſe he is not prepared, but rather aggravate the ſin upon him, that rather then thus fit himſelf, he will part with ſo great a treaſure;) and laſtly, that the particulars of which we muſt thus examine, and which we muſt thus require of our ſelves, are five. 1. True Repentance, (containing ſenſe, ſorrow, humiliation, contrition, confeſſion of all former ſins.) 2. A ſtedfaſt purpoſe to lead a new life, a Reſolution to reform all, and that reſolution ſuch as will ſtand faſt in the hour of trial or temptation. 3. A lively faith in God's mercy through Chriſt; a faith, and that a vital one. 4. A thankful remembrance and commemoration of his death. 5. Charity with all men. Every one of which being in their ſeveral due places particularly explained unto you, I ſhall ſuppoſe you ſufficiently inſtructed, and onely deſire to oblige you that all this be not laid up to fill your brain, but ſunk down into an honeſt heart, that knowing theſe things, you may be capable of that bliſs that belongs to the doers of them.

O *Holy Jeſu, that cameſt down from Heaven, and wert pleaſed to pay that dear Ranſom on the Croſs for us, on purpoſe that thou mighteſt* redeem us from all Iniquity, and purifie unto thy ſelf a peculiar people, zealous of good works; *We beſeech thee to write thy Law in our hearts, that moſt excellent Divine Law of thine, that we may ſee it, and doe it, that we may know thee, and the power of thy Reſurrection, and expreſs it in turning every one of*

of us from his iniquities: that we no longer flatter our selves with a formal external serving of thee, with being hearers of thy Word, partakers of thy Sacraments, professors of thy Truth, knowers or teachers of thy Will; but that we labor to joyn to these an uniform faithful obedience to thy whole Gospel, a ready chearful subjection to thy kingdom, that thou maist rule and reign in our hearts by Faith; and that we being dead unto sin, and living unto righteousness, *may have our* fruit unto holiness, *may* grow in grace, and in the *practical* knowledge of *thee* our Lord *and Saviour* Jesus Christ; *and at last, persevering unto the last, attain to that endless glorious end, the reward of our faith, the fruit of our Labors, the perfection of our Charity, and the crown of our Hope, an everlasting blessed life of love and holiness with thee, O Father of Mercies, O God of all Consolations, O holy and sanctifying Spirit, O blessed Trinity coeternal. To which one Infinite Majesty we most humbly ascribe the honor, glory, power, praise, might, majesty, and dominion, which through all Ages of the World have been given to him which sitteth on the Throne, to the Holy Spirit, and to the Lamb, for evermore.* Amen.

OF THE REASONABLENESS OF CHRISTIAN RELIGION.

By *H. H.* D.D.

Ἕτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος. 1 Pet. 3. 15.

The fourth Edition.

LONDON,
Printed by *J. F.* for R. ROYSTON, at the Angel in *Ivie-lane*, 1662.

OF THE REASONABLENESS OF CHRISTIAN RELIGION.

The Introduction.

IT hath alwayes been accounted more Reasonable to doubt of Principles first, and then to throw off the Deductions that naturally arise from them, then to contest the Conclusions when the Principles or Premisses are granted. This occasioned that saying of *Picus Mirandula*, That the *Speculative Atheist was the greatest Prodigy but one, and that was the Practical Atheist.* To acknowledge Christian Religion to be true, and consequently that without sincere obedience to all Christ's Precepts, not onely the infinite rewards of the Gospel are forfeited, but the infinite torments become our portion; and yet to live lives of profaneness, and luxury, and indulgence to every liberty that suits with our humours, without fear or discomfiture of minde, is a shortness of discourse, that no man that hath consideration enough to examine, or judgement to compare, can chuse but discern and condemn in himself. *Sect.* 1.

* --- *nam si nullum finē esse putarent Ærumnarū homines, nullâ ratione valerent Religionibus atque minis obsistere vatū.* Lucret. l. 1.

As therefore the * *Epicurean* that was resolved not to be represt, or live in the awe of Religion and Priests, counted it but necessary to disbelieve the perpetuity of torments beyond this life; so hath it been Satans method (and the advantage which he hath taken of these times, from the commonness of casting down mounds and hedges, of disputing and questioning the most establisht Truths) to offer it to the Reason and Judgement of his Clients, Whether it be not more easie and hopeful to break up the foundation it self, then, while that remains in its firmness, to demolish that which is erected upon it, and by entangling men in those practices which render them uncapable of receiving benefit by Christianity, to oblige them to endeavour to cast off the doctrines, and to rid themselves from the ill consequences of it. Thus have some men taught themselves the skill and dexterity of unravelling principles, and by giving themselves liberty to disobey Christ in some pleasant or gainful particulars, have at last in their own defence (that they may salve their *phænomena*, and appear congruous to themselves) arrived calmly to the scorners chair, the casting off Christianity it self.

Sect. 2. In stead of gainless complaints, I shall therefore hasten to give some check to this growing evil, and reduce the whole matter of debate to these two heads.

Sect. 3. First, I shall consider the Grounds of Christianity in the gross, or bulk, all of it together, and in some measure justifie the reasonableness of them; and then secondly, I shall descend, in the retail, to the survey and vindication of those particular branches of Christianity which appear to men at this time to be least supported with Reason.

CHAP.

CHAP. I.

The Grounds of Christianity, or the Reasons upon which men embrace Christian Religion in the gross, all of it together.

IN lieu of the many grounds (or several branches and improvements of the same one complicated ground) which * other men have very rationally enlarged on, this present discourse (which desires not to expatiate, nor to suppose the Reader to have renounced his Christianity wholly) shall confine it self to these two heads: First, the Testimony on which Christianity is built; secondly, the advantages that those which embrace it shall reap by it. The first will render the belief rational, and conclude it impious to doubt of it. The second will render the belief gainful, and conclude it most uncharitable to our selves, yea, and unsafe and treacherous, not to adhere to it. The first will pronounce it, with the Apostle, *A faithful saying*; the second, *worthy of all acceptation*. The first will reconcile it to our brains, the second to our hearts: The first will give it possession of our understandings; the second will ravish our wills with the beauty and luster of it. *Sect.* 1. * *H. Grotius*, and *Ph. Mornay du Plessis*, &c.

The Testimony on which we believe Christianity, *i.e.* on which we believe that Christ was sent from God, to reveal his Fathers will unto us, and to be believed in all that he delivered to the World, (which when it is believed, it necessarily follows, that all and every part of Christian Religion is infallibly true, and capable of no farther doubting) is the most important, and convincing of belief, or faith, which can be imagined. *Sect.* 2.

For if the Apostle had not said it, it is yet in it self most evident to common sense, That *Faith cometh by hearing, i. e.* that I cannot believe any thing to be true on any better, nay on any other, ground but onely that I hear it thus affirmed. And as the affirmation is, such *Sect.* 3.

is

is the belief: If the affirmation be from a fallible person, from a mere man, the belief must be a fallible belief; but if the person affirming be infallible, then is the belief infallible also.

Sect. 4. That infallible affirmer is but one, *viz.* God, of whose nature it is to be veracious, to be able to doe any thing but to ly, which was also affirmed by Christ out of the Principles of common nature, *Let God be true, and every man a lier; i. e.* though no infallibility of testimony can be attributed to any mere man, yet whatsoever is testified by God, doth certainly deserve to be fully credited.

Sect. 5. And therefore if God shall testifie the truth of any thing, there can be no farther scruple or possibility of doubting, or suspecting the truth of what is so testified, then there is actual doubt whether the God of Heaven be God, or whether the God of truth be the father of lies: which as it is a degree above the denying of Christ, and above the infidelity either of the Jew, or Mahometane, or even of Heathenism it self, in that notion wherein it signifies the [a] acknowledgement of more gods then one, (for all that have adored any deity have acknowledged that God, or gods, to [b] *speak nothing but truth*) so is the pretending to it peculiar to very few since the beginning of the World. There being not many that appear in story to have affirmed that there is no God at all, and those not able to perswade others that they did believe themselves when they so affirmed.

a πολυθεότης τῶν ἐθνῶν.
b ἀληθεύειν καὶ ἐνεργετεῖν, Pyth.

Sect. 6. Now this affirmation or testification of God, that Christ was sent from him to declare his will to us, &c. (upon which, being once supposed, the truth of all Christian Religion truly so called is immediately and infallibly founded) hath more then one way been authentically interposed. Such are the many repeated testimonies of the Prophets in the Old Testament (which finding a perfect completion in Christ, and none but Christ, do amount to a divine testimony.) Such was the coming of the Angel to *Mary* the Mother of Christ, and to *Elizabeth* the Mother of *John Baptist*, in the New

Te-

Testament; as also the *Star* which lighted the wise men of the East unto him, (and of which the [a] Heathens themselves have affirmed, not onely that it was a special Star that never before appeared in the Heaven, but also that it had a portentous significancy, *pointing at the descent of a venerable God, for the salvation of men, and the good of Mortals.*) So again that of the Miracles wrought by Christ and his Apostles, which are another kinde of God's speaking to us in men, and upon Earth (particularly that of raising the dead) and are by the Apostles styled, what in reason they are, demonstrations, *Acts* 2. 22. and testifications of God himself, *Heb.* 2. 4. But above all his own *Resurrection* out of the Grave, after he had been crucified by them. God by thus raising him is said (most truely according to the dictates of Reason) to have [b] given to all men Faith, *i.e.* an argument of full conviction, that he was what he pretended to be, and so to [c] set him out as the person to be believed on, [d] being powerfully and determinately pointed out by that great act, to be the Son of God. But because all of these would much lengthen this discourse above the designed proportion, and because each of them are largely insisted on by others, and because no testimony is ordinarily deemed more Authentick then that *audible voice*, I shall therefore chuse principally to insist on that one ordinary way of God's testifying to men, known to the Jews by the title of בת קול the *daughter of voice*, or of *thunder*, i. e. a Revelation from Heaven, delivered in (or coming out of the midst of) thunder, which, say the Jews, was the special way of God's revealing himself under the second Temple.

a *Est quoque alia venerabilior & sanctior historia, quæ perhibet octu stellæ cujusdam insolitæ non morbos morésque prænuntiatos, sed descensum Dei venerabilis ad humanæ servationis* (without question δυσθρωπίνης σωτηρίας in the Greek, though that be not extant) *rerúmque mortaliũ gratiam, quã à Chaldæis observatam fuisse testantur, qui Deum nuper natum muneribus venerati sunt.* Chalcidius *in Plat. Timæum*, p. 219.

b πίστιν παρασχὼν τάσιν, Acts 17. 31.

c ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν εἶναι εἰς Θεὸν, 1 Pet. 1. 21.

d ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, ἐξ ἀναστάσεως νεκρῶν, Rom. 1. 4.

And by this God three times gave testimony to Christ. First, immediately after his Baptism, *Behold, the Heavens were opened to him*, i. e. visibly and miraculously parted asunder, *and he*, i.e. *John* that baptised him, *saw the Spirit of God descending like a Dove, and coming upon him*, i. e. descending, as a dove descends upon any

Sect. 7.

any thing, visibly hovering and lighting on him; *And behold, a voice out of the Heavens saying,* i.e. as the Heavens parted asunder, a clap of thunder came out, and with it a voice delivering these words, *This is my beloved Son, in whom I am well pleased,* i.e. this is my Son, whom I have sent, his coming to the world and his undertaking is perfectly agreeable to, and hath its original wholly from, my Will. From which Testimony of God's it is consequent, That whatsoever he teaches, comes from God, and is to be embraced as that which is perfectly his Will and Law. And it is observable that in one of the old prophecies of the *Messiah,* where it is foretold that *God's Spirit shall descend upon him,* it is affirmed almost in the very words which were here said to come out of the thunder, that *this was God's beloved, in whom his soul* (i.e. he) *was well pleased.*

Sect. 8. So again a Second time, in the presence of three sober men (which was the number by which the weightiest matters were authentically testified) *Peter* and *James* and *John* being all with him in a mountain, *Behold a lightsome cloud overshadowed them, and a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased: hear him.* Giving an unquestioned authority to all that should ever come from him after.

Sect. 9. Thirdly, At a time not long before his death, when he was a praying to his Father to glorifie his Name, *A voice came from Heaven, saying, I have both glorified it, and will glorifie it again* And of them that *stood by, some said that it thundred; others, that it was an Angel that spake to him.* From both which it is easily concluded, That God, whether by, or without the Ministery of an Angel, was heard to speak to him out of the Thunder.

Sect. 10. What was thus done personally to Christ, was with some small variation promised, (and so by *John Baptist* first foretold) that it should be performed (after his departure) to his Apostles or Disciples, who were to preach his Doctrine, and what they knew of him, after his going out of this world: and accordingly, in the

the very manner which was foretold it came to pass, as all other things foretold by him did punctually follow. For as *they were all together, there was suddenly a noise from Heaven, as of a violent winde, and filled the whole house where they sate.* And so this (styled the * *Baptizing them with the Holy Ghost*, i.e. Receiving them with a farre higher Ceremony then that of Baptism, viz. with a shining glorious descent of the Spirit of God upon them) did at once give them their Commission from Heaven, and was a testimony of God himself, That what they should teach from Christ, was the very doctrine which God required to be embraced by the World. * Act. 1. 5.

Sect. 11. And of this sort there was yet farther one most eminent passage. A known and eminent Jew, one *Saul*, who by his Sect (a *Pharisee*) and by his extraordinary warmth and zeal to the Jewish Law, in opposition to Christianity, had interessed himself professly in the persecuting of it, had a principal hand in the putting St. *Stephen* to death (as appears by the witnesses *laying their garments at his feet*, Acts 7. 58.), and was engaged in a most vehement bloody design against the Christians in *Damascus*, and having gotten Letters of Commission from the High Priest to that purpose, *Acts* 9. 1. was now very rageful upon his way thither: This man thus *breathing out threatnings and slaughters against the Church*, and as he was close to *Damascus*, his journeys end, on a sudden a *light from Heaven shone about him*, like lightning flashing about his ears; and *falling to the ground*, by that means he heard a voice saying to him, *Saul, Saul, why persecutest thou me?* in words so convincingly delivered, that he knew assuredly that it was God that by an Angel thus appeared and spake to him: and thereupon he gave answer immediately, *Who art thou, Lord?* The voice replied, *I am Jesus whom thou persecutest*, with the addition of other words, which struck him into such a horror, that immediately trembling, and in agony of Passion, he said, *Lord, what wilt thou have me to doe?* And was again answered what he should doe, *Goe unto the City*, and there he should

should receive particular directions. Which accordingly happened, and this person became immediately a prime Apostle, or Preacher of Christianity. This thing was not done privately, but every circumstance of the story was publickly known at that time: his Letters from the High Priest were known to the *Sanhedrin*; and before he came to *Damascus*, the news of them was come thither, so farre, that *Ananias* a Christian there, that in a vision from God was bid to goe to him in such a house, made this objection against obeying the command, That this was the man that had done so much mischief, and was now come with such a Commission to apprehend all that *profest the worship of Christ* in that place. And besides, there was company with him on the way when the Prodigy befell him, and all they *heard the voice*, and *saw no body*, Vers. 7. 'Tis true indeed, that in one relation of that passage, *Acts* 22. 9. it is said, that they *heard not the voice*. But that (as all other seeming contradictions of the Scripture) is easily salved by observing, that the word קול in Hebrew, which signifies a *voice*, signifies *thunder* also, as *Heb.* 12. 26. *Whose voice*, i. e. *thunder, shaketh the earth*; and so very often. And so where it is said, that they *heard the voice*, the sense is, that they *heard the thunder*, which was joyned with the lightning that flasht about him: and when it is said, they *heard not the voice*, it is expresst in the place what is meant by it, *they heard not the voice of him that spake to him*, i. e. the voice of Christ immediately appearing from Heaven, and calling unto him, *Saul, Saul, &c.* but onely saw the lightning, and heard the thunder: but what was said to him, he onely heard that was concerned in it; but by the effects, his answers, and consequent charge, they easily discerned that also, though they heard it not. This story did this man alwaies avow as a notorious Truth, whensoever he was called in question by Jews or Romans for preaching Christ; and there was never any question made of the truth of it: And this went for his Commission to be an Apostle of Christ; and he never sought for any other; and after doing

doing more service in the Church then all the rest of Christs own (regularly chosen, and designed) Apostles, he at last laid down his life for the Testimony of that Truth which before this he had so sharply persecuted.

This is not all yet; for at the beginning of the diffusion of the Gospel to the Gentile World, and for the declaring of God's Will in that particular, there was not onely a Vision to *Cornelius*, and an Ecstasie, and an audible Voice from Heaven to Saint *Peter*, in these words, *Arise, Peter, kill and eat*, (the obscurity of which words, and of the Representation to which they belonged, was presently interpreted by the Effect:) but beyond both these, it follows, That at the Preaching of *Peter* to *Cornelius* and the rest of his Company of Gentile Believers, the *Holy Ghost fell on all that heard the Word*, i.e. probably, came down upon them in some way of visible Appearance, (the like [a] as before had befaln the Apostles;) or if not so, yet in such manner as evidenced it self by giving them power of *speaking strange languages*, and other Gifts and Graces, fitting them for several conditions in the Church. And this was seen by the Jews, that were very far from being inclineable to believe such a thing of Gentiles, and being convinced by the evidence, [b] were astonished at it, rapt with admiration at the strangeness, but no way doubting the truth of it. And it so fell out, that *Peter* afterwards being called in question by other Jews, for what he had then done in Preaching to Gentiles, (which they thought utterly unlawful) by this relation of the descent of the Holy Ghost upon those Gentiles, [c] he satisfied them; which sure he could not have done, if there had remained any doubt of the truth of it. And the same fell out again to the *Ephesian* Disciples, and the truth that it did so was evidenced, by their *speaking* all *strange languages* (which they had never learned) *and prophecying*. Two Gifts which were so constant consequents of that coming of the Holy Ghost on any, that they testified it convincingly to those that had no evidence of the fact.

Sect. 12.

Acts 10.44.

[a] See Act. 15. 8. & 11.15, & 17.

[b] Vers. 45.

[c] Acts 11.15, & 18. Act. 19.6.

The Propriety of this Descent to this turn, and to that other grand one of giving Commissions (and authorizing,

Sect. 13.

zing, and so testifying the Truth of all that should be taught by them on whom the Spirit thus descended) may perhaps be better understood, by remembring the Customs appointed by God among the Jews. Those that were among them called to be Prophets out of their Schools, were assumed and consecrated to it by Anointing, (a Ceremony of advancing to some eminent Office; and therefore the Chaldee Paraphrase for *Unction*, reads ordinarily רבא *Advancement.*) Now for many years before this coming of Christ Prophecy had failed among the Jews. Under the second Temple, say they, there was no *Oile*, nor any [a] way of Revelation, save onely that of the voice from Heaven. Now therefore when God was thus pleased to send his Son, to reveal his compleat Will unto the World, and from him to continue the same by his Apostles and others after him; in stead of that solemn Ceremony of Unction, is this visible Descent of the Holy Ghost on him and on them in a shining fiery Cloud, and with it these words of Consecration to Christ, *This is my Beloved Son*, &c. and in lieu of that voice, the Gift of Tongues to the Apostles and others. This was foretold by one of the Jewish Prophets long before, That the *Lord should anoint him to preach*, and that the *Spirit of the Lord should be upon him*, i.e. that he should be anointed, *i.e.* ordained, to this Office of Preaching God's Will, not by material Oile, but spiritual Unction, by the real Descent of the Spirit of God upon him. And accordingly one of his Disciples, Saint *John*, being to confute a sort of Antichristian Hereticks of his time, which denied Christ to be come really in the flesh, useth no other Argument (to fortifie them to whom he writes) but onely the mention of this Testimony from Heaven, this Descent on Christ and the Apostles, and others who had instructed them in Christianity; which he veils under the title of the Unction, *viz.* that unction vulgarly known among them by that name; the [b] *Unction from the holy One*, as he calls it, *i.e.* from

[a] *Gradus Revelationis Divinæ quatuor. Nesuah, prophetia per visionem & spectra. Ruach Haccodesh, afflatus Spiritus Sancti, qui erat sine istis urim David, &c. Urim & Thummim, in pectorali judicii (splendescentia pectoralis, seu Hoschen, prænuntians Judæis victoriam, quod cessavit splendescere An. 200. antequam ego scriberem, inquit Josephus, cum Deus iratesceret ob transgressiones Legum. Vid. Suid. in voce Ephod)*

& Bath Col, i.e. *vox egressus audita; & hæc ultima erat sub templo secundo, &c.* Vid. *P. Fagium in Targum Pent.* Exod. [b] 1 *Joh.* 2. 20.

God

God in Heaven, by which (as by their Teachers it had been communicated to them) they *knew all things* (*i.e.* were sure that the Doctrine they had been taught was true) *and needed not to be taught by any*, *i.e.* wanted no more Arguments to confirm this truth unto them: That unction, as he farther addes, *teaching them of all*, *i.e.* giving them sufficient instructions in that matter, and in all other such Fundamental Truths of the Christian Doctrine, testified to them by those who had been thus anointed immediately from Heaven, authorised to teach them Truth. This same again, as far as concerned Christ, is by another [a] Evangelical Writer joyned with his working of Miracles, and called *God's anointing him with the Holy Ghost and with power*, (as in [b] another place *God's anointing him*, alone which is directly the same with that other phrase used by Saint *Paul*, the [c] *demonstration of the Spirit, and of power*, the Descent of the Spirit, and working of Miracles: the two things which he urged to the Jews or Heathens wheresoever he preached, (as things which he was sure they could no more contradict then Demonstrations themselves, there being so many then alive that could witness the truth of them.) In which respect, he after tells them of God's having confirmed them into Christ, and anointed and sealed them, all in the same sense, to signifie God's having afforded them these convincing Testimonies of the truth of Christianity, preached to them by those on whom the Holy Ghost had descended, and who wrought Miracles among them.

[a] Act. 10. 38.
[b] Act. 4 27.
[c] 1 Cor. 2. 4.

That this was a very competent Confirmation of the Doctrine of Christ, may yet farther appear by considering, first, the Persons to whom this was to be done, the then Church of God, the people of the Jews, which were acquainted with his Voices, and his Prophets, and his Oeconomies formerly among them: Secondly, the matter that was thus to be confirmed, no greater change then to which this way of attestation may in reason be deemed abundantly proportionable. For the things to be believed, onely the real completion of some things which had been before foretold, and the revealing some

Sect. 14.

truths which had been more obscurely represented in the Old Testament; and then those, how high and mysterious soever, yet being clearly revealed by Christ and the Apostles in the New, and the explicit belief of them no further required of any then in proportion to the degree of the revelation of them, the revealing of them must be looked on as the satisfying of an appetite, a desire of more knowledge (which is naturally in all men, and is sharpned by the having received some imperfect raies of it) and consequently should not in reason be expected to be attested with such a pomp of signes and prodigies, as impositions of Tasks and exactings of obediences are wont to be. Then for the things to be done in Christianity, the duties and observances; It is again considerable, that the change in that respect was not such as would denominate it a new Religion, but onely the reforming and perfecting that which was before received among the Jews, and the making it more tolerable and easie to be received by other parts of the (Gentile) World. The worship of the One True God, Creator of Heaven and Earth, (contrary to the false worships of the many gods and idols of the Heathens, and to all the unnatural lusts attending them) had been sufficiently testified to the Nation of the Jews by many voices from Heaven, and undeniable attestations of God himself (and indeed to other Nations by the fearful, miraculous judgements shewn in *Egypt*, and on the *Canaanites*, under the conduct of *Moses* and *Joshua*, &c.) and by Gods continual residing among that people, and his attesting that by the *Urim* and *Thummim*, by the several Prophets sent by him, and the other waies of revelations. And to those that granted all this it was foretold (so often that no Jew doubted of it) that there should come daies of Reformation, that there should come a *Messias*. This was long agoe promised through all passages of their story: to *Adam* under the title of the *Seed of the woman*; to *Sem*, that *God should dwell or pitch his tabernacle in the Tents of Sem*, take flesh upon him in his family; to *Abraham*, to *Judah*, to *David*, and all a long through the writings of their

their Prophets. Concerning this *Messias* their carnal hearts had pre-conceived some mistakes, as that he should be a glorious King here, and make them again (after their being subdued by the *Romans*) a most victorious, glorious people on Earth, and this howsoever they demeaned themselves, onely by the priviledge of having *Abraham* (to whom great promises were made) *to their father*. At last this *Messias* (otherwise described by their Prophets, as one that should come in a mean and lowly manner, no way desireable to the eye of the world, *Isa.* 53.) comes just as he had been foretold, a *forerunner* being sent before him, on purpose to prepare his way, to dispossess them of their fond perswasions of their absolute election by having *Abraham* to their father, and pointing him out particularly as the *Son of God*, the *Messias* that was now to be received (as he had been so greedily and so long expected) by them. This *forerunner* that thus foretold, and after pointed him out, was (as they that crucified Christ confess) by all the * Jews taken for a Prophet. And moreover to this testimony of this acknowledged Prophet, comes in the addition of the miraculous descent of the holy Spirit, and the voice from Heaven, and all that hath been mentioned consequent to that. And to those among whom this had alwaies been acknowledged an authentick way of attesting God's Will, nothing could be more required but this. Christ then (or God himself in humane nature, assumed of a Virgin, and born after a supernatural manner) when he came to thirty years old (the age of a Doctor among that people) sets to this business which it was foretold he should perform, tells them how the former Law was to be reformed, (and especially their former lives, from external observances to internal purities) and how to be filled up and perfected in some particulars; and then lightly changes some ceremonies customary among them, and accommodates them to present use, removes the wall of division which had been between them and all the rest of the world, shews them that that was meant onely to keep them from imitating the Heathens

* Mat. 21. 26.

sins, and now that there was more need that Heathens and they should love one another, and joyn to reform both their lives, and practise Christian vertues, then keep that supercilious distance from one another; and in a word, he brings the whole matter to such a model, as all other men but the Jews like extremely better then that which was before among them, and consequently, come in in sholes at the preaching of it: and the Jews that doe not so, acknowledge the onely reason why they doe not, to be their zeal to their law of outward performances, and the perswasion of their absolute election; that is, in effect, that they had no other quarrel to him, but onely that he did not teach the doctrines that they liked and were before imbued with, which if he had, he had by that very means done contrary to the prophecies by them allowed of, which foretold he should work a Reformation. Upon these unreasonable terms they crucifie him: and by their doing so, more wonderful attestations yet are given to all this. In his very death the Sun is miraculously eclipsed, at a time of the Moon when by nature it was absolutely impossible, and so far against all rules of *Astronomy*, that learned men in other places took notice of it to be a violence done to Nature, which must signifie some great matter. Then a prodigy befalls the Temple, and that a very significant one. Then the bodies of many dead men arise & go to *Jerusalem*, and are seen by many. But above all, he himself riseth from the dead, and Angels again are sent to give notice of it: and those that at his death had feared themselves deluded (as adversity is a great temptation, and by Christ himself foretold to be so) are every one of them confirmed by seeing, touching, talking with him: and what is seen and testified by them, was *seen* also by *five hundred persons at once*, which lived many years to attest the truth to all that doubted it. And at length (which was the most immediate testification of the truth of all the former) he is bodily and visibly taken up into Heaven, before their eyes.

Sect. 15. When that was done, there was but one imaginable method behinde, that, according as he had promised while

while he was upon earth, he should, being himself departed, *send the Paraclet*, which by descending visibly upon the Apostles, and by endowing them with the gift of doing Miracles, and of speaking of all Languages, which they were known never to have learnt, should enable them to convince the world, by the testimony of Christ's Resurrection and Ascension, and destroying of Satan by his death (the most improbable means of working victories) that he was the *Messias* foretold, that *Seed of the Woman* that should *break the Serpents head*. On strength of this, they which so lately doubted, now chearfully lay down their lives in testifying of all these truths: And those Jews that did not yet believe on him were, according to his distinct Predictions many times repeated, (they, their Temple in which they trusted, their City, their whole Nation, and infinite multitudes of them, wheresoever they were found) most stupendiously destroyed by the *Roman Eagles* or *Legions*. All this (thus hastily put together, so as necessarily to omit many weighty circumstances under every head) is sure prodigy enough to attest and authorize no greater a change then the clearer Revelation of some obscurer truths, the confutation of some false Doctrines, and the Reformation of some Ceremonies, and the perfecting and heightning of some Laws less perfect before, and the instituting of a few usefull Ceremonies in stead of many burthensome ones, can be thought to amount to.

This first ground of believing Christianity being thus mentioned, is not capable of any dispute from any reasonable man, unless from him which shall question whether this be not fabulous in the relation; *i. e.* whether first there were ever indeed heard such voices; or secondly, whether they were not delusions of the hearers, or at least the voice of some other, and not of God. And to him that shall make the former scruple I shall be able to give as satisfactory an answer as is possible to be given of a matter of this nature, of any the lightest or weightiest consequence: to a matter of this nature, I say, *i. e.* of a matter of fact, (for such *Sect.* 16.

it must needs be, that such a voice was heard from Heaven) and that fact past so many hundred years agoe. For first, that fact was of necessity to be confined to some determinate time and place, to be done somewhere, and why not in *Judea*, where it is said to be done? to be seen by some particular men, and by them of necessity (if it were to be known) to be attested to others: nay, if it had been done so as to be heard and seen by the whole World then living, (though that this should point out that one Person *Jesus*, would not be well reconcileable with that, because his Body could not be in every place) yet could not the next Age come to know this, but must be forced to make use of the attestation of men of that Age to reveal it to them, and so proceed by the very way that now is allowed us, that of faith or believing. For secondly, should there at this hour come the like voice from Heaven, in the hearing of any the most credible honest men of this Age, what way would be expected to convince the Ages to come (who should not be present to hear it) of the truth of this, but by the constant affirmation of those who are now ear-witnesses of it, and by their committing all this to writing now, so that all that should now live, and suspect, or believe it a forgery, might be able to examine and discover the truth of it; especially, if to that they should joyn the doing of the greatest Miracles, which coming onely from God, cannot be conceived to be by him allowed to assist the bringing a ly into the world?

Sect. 17. Beyond such testimony of eye or ear-witnesses thus publickly and authoritatively protested, and conveighed to posterity, there is no rational evidence imaginable for those that lived not in that Age; nor do men at any time exact or require any more authentick proof of matters of fact, or ground of believing any thing. For as to the voice of God again from Heaven, (which alone can pretend to be above this) this is not at all commodious to this turn; for this were for God to multiply prodigies improperly and unseasonably, 'tis sure unnecessarily, and to all that were not present this would be again as questionable as the former. For

For the testifying an high important Truth, which cannot otherwise be known, God hath been pleased thus personally to interpose his own Power and Authority, and to speak from Heaven, yea and to repeat that again & again, that there may no matter of doubt remain concerning it: But when that hath been thus done by God sufficiently, then are there sufficient humane means to convey the truth or history of this fact to other men, *viz.* the testimony of those that saw or heard it. And as it were ridiculous to suppose or expect from God, that he should testifie from Heaven, that such men did hear that former voice from Heaven; so the same Law of God and Nature which forbids lying as sinful, forbids also Incredulity as irrational, when a thing is by unsuspected witnesses, upon certain knowledge, with so many improvements and advantages thus sufficiently testified. And if God upon mans several incredulities should be still obliged to give witness to his Truths by his own voice, then should he cut off that Rule for Belief, which in all other things (agreeably to the dictates of reasonable nature) he hath made standing among men. And in this case to require any higher testimony, were the same inconvenient absurdity as not to believe any thing upon any other ground then that of sight (which is indeed to mistake knowledge for belief, or evidence for adherence, and must necessarily leave nothing of vertue rewardable in that Faith which is so violently and unavoidably produced) or to expect a voice from Heaven to give me daily assurance of all the passages or relations of history, and not to believe that there was such a man as *Alexander*, or *Cæsar*, or *William the Conquerour*, or *Elizabeth* the late (but before our birth) *Queen* of this Kingdom, unless some *voice of God from Heaven* attest it to me. *Sect.* 18.

They that cannot believe at any cheaper rate then of a new minutely Prodigie from Heaven, for every act of believing, a Prodigie from Heaven, or (more plainly) they that will not believe any thing but what they know, must be fed also as well as taught by Miracle, or else must be obliged to abstinence (greater then any man inflicts upon himself) by continuing constant to that *Sect.* 19.

Principle. For no man hath Demonstration, or Infallibility, or Evidence, for his safety in any bit of meat that he eats, or the firmness of any floor he stands on; it being always possible, that what doth most nourish and sustain, might by some poisonous mixture smite and destroy; that the roof that covers and protects might minutely overwhelm and bury us: yet are we not such *Hypochondriacks* in these matters of daily use, (and in them that are, it is interpreted an eminent defect or decay of Reason, and not an higher pitch of it) as to deprive our selves of the benefit of food and raiment upon consideration of these remote possible dangers, nor to fear all things, but what we know infallibly.

Sect. 20. And if it shall be said that Eating is necessary for the Preservation of Life, and that that Consideration makes it reasonable to trust on those grounds, because by distrusting we should subject our selves to a certainty of that whereof the other is at most but an hazard; I answer, First, that this Instance was produced onely to shew that we think it reasonable, without fear or doubt, to relie on some things for which we have no demonstration or knowledge of the impossibility of the contrary, and that is still proved by this instance, though it be granted that eating is necessary; because if the necessity of eating were the cause that made men venture that hazard, they should never venture it till they were necessarily to starve without it; and when they did so, they should doe it with continual doubt, and fear of the possible danger: neither of which are thought rational, nor practised by considering men. And secondly, the interpretation of [*being fed*] in the instance, was [the *whole course of men in feeding*;] which is not the proportioning of food to the necessities of life, or the *Lessian* or *Cornarian* diet, but the free manner of feeding among men, such as was parallel'd to the standing on a floor that might possibly fall, that is, being in an upper room; which being not at all necessary to life, and withall possible in nature that it shall minutely be our death, is yet made use of among all wise men with as much confidence and fearlessness as it is expected of us that we should believe the Gospel. This

This may be enlarged to the several businesses of the World, wherein all men act most confidently; to that of Trafficking and Trading, and all kinds of Merchandising, which are really mixt with not improbable hazards: the whole life of the husbandman is a continual example of those that think fit to adhere and believe and act accordingly, without having received any demonstration. And none of all these are ever counted irrational, even by those who have fixed no thoughts beyond this life, and the thriving and prospering in it, and who consequently are to lose their chief and only good if it should miscarry, and who in all things of that nature are generally as rational and wary, and hard to believe without securities, as the wisest men in the World. *Sect.* 21.

And if we will in the business in hand (the believing of the Apostles relations concerning those Testimonies given Christ from Heaven, wherein we have infinitely stronger grounds to build our Faith on, securities and convictions incomparably more pregnant and vehement) allow it reasonable for us to doe that once, which in all other things we doe confidently every minute of our lives, *viz.* believe what we have all reason to believe, without exacting of evidence or demonstration, there will be no more required of us in this matter. *Sect.* 22.

That this is directly the case in hand, and over and above this, that the testifying of the Gospel hath all imaginable advantages, will appear by a bare application of the particulars. *Sect.* 23.

The voices from Heaven concerning Christ are testified by the joynt concurrence of all that were present at them, no one finding any cause of scruple or interposing any doubt concerning them. Those very persons, with the addition of many more, are allowed the favour of seeing him after his Resurrection, of using all the most infallible means of securing themselves and others of the reality of this. Being thus assured, they make it the business of their whole lives after to communicate it to others, some in writings, all in preaching through all parts of the World, (whether they travelled on purpose *Sect.* 24.

poſe to propagate this Truth) agreeing in the whole matter of ſtory, and in every circumſtance of it. The truth of what they ſay they again back with Miracles on one ſide, with completion of Predictions, both of the Prophets of old concerning Chriſt, and of Chriſt concerning them and the ſucceeding Ages, (eſpecially that concerning his ſpeedy coming in vengeance againſt his crucifiers) on the other ſide: both Teſtimonies of *God*, to authorize *their* Teſtimonies. In propagating this doctrine as they uſe not ſtrength or force, which hath been the engine by which all other Religions have received their growth, ſo they never endevour to diſturb States or Governments for (or by) the planting this Doctrine, but alwaies preach ſubjection to the Powers which are any where eſtabliſhed, and without all reſiſtance profeſs (and by their actions demonſtrate) themſelves obliged to ſuffer whatſoever their lawful Magiſtrates inflict on them, and contend onely with their Prayers to God, that they may live quietly and peaceably under them, having ſtill their croſs in their hands, and many times on their ſhoulders, to follow Chriſt. And if this were not ſufficient to prevent or to ſatisfie the jealouſies of Heathen Princes, yet upon that very account it is the greater teſtimony of the truth of their Doctrine, when they that propagate it are ſo far from deſigning any temporal advantages to themſelves, which might bribe them to the depoſing an untruth, that they actually part with their very lives, and conſequently with all capacity of thoſe poſſible advantages, and acquire nothing but reproches, and torments, and death it ſelf; and all this without any other imaginable reward or payment in commutation or reparation for all this, ſave onely the future expectation of that for which they yet had no farther aſſurance then the truth of that which they thus confeſt: nay yet farther, when they have given this coſtly teſtimony to this truth, God again bears teſtimony to them, and by Miracles wrought at their Monuments, *being dead, they yet ſpeak.*

Sect. 24. That all this is thus true, is again it ſelf teſtified, not

not onely by records still extant under their hands who wrote the Gospels and the Acts, and by footsteps and remainders of all others preaching, wheresoever they taught, but also by the like consent of the whole Church, *i. e.* whole multitudes of that age wherein this is pretended to be written and taught, who being convinced with the truth of what we now enquire after, readily gave up their names to the belief of it, and to the consequent confession of Christ, though the doing it did in like manner cost them very dear, the parting with their espoused customs of living, whether among the Jewish or Gentile world, their pleasures, their worldly wealth, and oft-times their lives also.

Beyond all this, the success which attended it had so much of strangeness in it (*viz.* that from such mean and simple beginnings and instruments, without any kinde of power or earthly authority to back it, without one sword ever drawn in defence of it, Christianity should soon obtain such a victory over the hearts of men in so great a part of the World) that nothing but truth, which hath that over-ruling force in it, can be deemed to have been its Champion. *Sect.* 26.

Lastly, that these are the writings, those the tradition of those eye-witnesses whose they pretend to be, and that they were by such sholes, such multitudes of men of all Nations believed then, and that belief signed by the blood of many, by the hazards and adventures of most, by the profest non-resistance of all, this is as fully testified to us as any matter of fact can be supposed to be, by the concurrent testimonies of all of that age which say any thing of it, and by a general successive attestation of all intervening ages since that time, (the authority of * those writings being never contested by any) *i. e.* by the same means of probation upon which we believe those things which *Sect.* 27.

* Among the ὁμολογόμενα, the confest writings of Scriptures, attested by all, and not ἀντιλεγόμενα, contradicted by any. τακτέον ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτύν, εἰς ἕπεται ἡ τῶν πράξεων τῶν Ἀποστόλων γραφή Euseb. Eccl. Hist. l. 3. cap. κε'. *The four Gospels are first to be placed, and then the story of the Acts of the Apostles.*

we least doubt of, and against which men cannot feign any sound or shew of proof, save onely that testimonies are not demonstrations; which exception will in like manner be in a like or far greater force against all other things which we believe most confidently.

Sect. 28. I am not willing to leave any possible scruple unsatisfied in this matter, and therefore I shall proceed to that other bolder objection still behinde, That that which is pretended to be the voice of God, may not have been such, but some delusion of the hearers, or at least the voice of some other, and not of God; as the Devil in the Oracle delivered himself by voice: and therefore though it be confest, that if this voice were God's, it is infallibly creditable, yet there will need some certain way of discrimination to assure it was his. To this I answer, That the person whose objection this may be supposed to be is either a bare *Theist*, that acknowledges a God, but not the God of *Israel*; or else he that acknowledges what the Jew did, the truth of the Old Testament. I shall reply somewhat to each of these.

Sect. 29. To the former, That if this way of objecting would be of force, there could be no way for God to reveal himself to man, Veracity would be an empty Attribute of God, of no signification to us. For it is not imaginable that there should be any greater Assurance of God's speaking to men, then by the Heavens opening, and from thence the Spirit of God descending visibly, and lighting on one, and out of the clouds a voice delivered: whatsoever else can be imagined or named will not be above this. And if all the waies that God can use be not able to give assurance that it is God that speaks, what are we the nearer for knowing that God cannot lie, as long as there is supposed for us no way to know what at any time he saith? nay, to what use (as to this particular) is his Omnipotence, if he cannot reveal himself to us in such a way that may be reasonable for us to believe to be his, and not some deceivers voice? Nay, in this God shall not be able to doe so much as any ordinary man; for he can so reveal himself, or speak, as no

no man that is present, and doth not stop his ears, shall be able to doubt of his speaking.

To the second sort of Objecters I answer, That the objection will lose all its seeming force, if it be remembred, that although now among us voices from Heaven are not heard, (and therefore we are not at this distance so competent judges of the clearness or certainty that such, when they were, were not delusions, and accordingly the assent required of us of this age is but proportionable to the grounds of belief which we enjoy) yet among that people of the Jews this was very ordinary. God's Law was given to *Moses* in that manner, and God led that people by a pillar of cloud and fire, which was answerable to this: And in after-times, under the second Temple, they confess this the onely way of God's revealing himself to them. And therefore in this very matter it was allowed, and pleaded by some prime men of that people, that if the Spirit, or an Angel, had spoken to *Paul*, the resisting him would be a fighting against God; and hereupon, *Acts* 23. 9. they confessed, that they *found no harm in him*: that God had thus spoken to him, those men then thought probable, but did not avow the knowing it certainly, having no present evidence of the fact, save onely the affirmation of *Paul* himself at that time. But had they had evidence of the fact by being present at it, (as they that testifie the voice to Christ were eye and ear-witnesses of it) they would not then have thought reasonable to make any farther question, whether that which they call the voice of the Spirit, or an Angel, were such or no, and being such, whether the resisting what was spoken by it were the fighting against God. For the testifying therefore of the truth of such pretended facts, and indeed to leave no place for rational doubt in this matter, there is yet a farther answer, That the power of miracles, and the gifts of tongues that attended these voices and descents of the Holy Ghost from Heaven, were irrefragable testimonies and evidences of the reality of them, and could not be the immediate effects of delusions, being such as could not be wrought by the power of the devil, *Sect.* 30.

devil, nor ever were pretended the effects of his oracular responses.

Sect. 31. Many other ways of discrimination there are by which the voices of the devil, or delusions magical, might be distinguished from Divine, as that of Concordance with Predictions acknowledged to have come from God; and such was the voice that was delivered at the descent of the Spirit upon Christ, the same that was foretold by the Prophet, and by him joyned with the mention of the descent of God's Spirit upon him. And to the same belongs also the Completion of the so many other things in him, which had certainly been foretold of the *Messias*; which Concordance with Divine truth is most diametrically contrary to delusion. And besides, of the miracles which he did, most were to dispossess and cast out devils, (to restore health, as they brought diseases) who consequently look on him as (and proclaim him) their enemy: and although this may be thought to be done by them for some greater advantage (as the Devil may suffer one charm to counter-work another,) yet could they not here be thought to have used those endeavours to raise Christ into that power of destroying them, or to assist their utmost to give him an authority in the world. Indeed the whole doctrine of Christ was so directly contrary to that which had been maintained by the Oracles, that it cannot be imagined to proceed from that principle to which they pretend. And the story is approved by *Plutarch* (and the effect hath made it not improbable, that there was some truth in it) that about Christ's time a voice was heard on the Sea, that the *great God Pan was dead*, and an huge bellowing and roaring, as of infernal mourners, following it: and that this was probably the cause, acknowledgedly the forerunner of the Devils silence, and never speaking in the Oracles any more.

Sect. 32. As for the manner of the Devils giving his Responses in the Oracle, it is confest by all that then lived and knew them, that they were delivered constantly by a man, who was seen when he did it, and was called the ἐγγαστρίμυθος, one that *spake under the Oracle*, out of the caverns of the

the earth, (by the vapor of which *Plutarch* conceived him inspired, and so turned *Enthusiast*) which is a far different thing from a voice (no man being seen) which came in a clap of thunder, with a bright shining cloud from Heaven. This may reasonably satisfie the importunity of that objection also.

And so much for the first part of the ground of our Faith in gross, the testimony on which it is built, which being an infallible word, derived and conveyed to us by the most creditable means, and which we have no temptation from Reason to doubt of, may sure be concluded a rational ground of belief. *Sect.* 33.

CHAP. II.

A Digression concerning the use of Reason in deciding Controversies in Religion.

HAving proceeded thus far for the convincing of the gainsayer; it may not be amiss to consider the Believer awhile, and give him the Bounds or Limits within which *Reason* is obliged to contain it self in matters of Faith, and this even by the verdict of Reason it self. And I shall doe it by a brief stating of this Question. *Sect.* 1.

Whether Right Reason be appointed the Judge of Controversies. Whether all doubts of all sorts be to be determined by the dictates of Nature, in the Heart of every Man which hath the use of Reason. *Sect.* 2.

To this I shall ground my answer in these two Rules, or Postulations. 1. That

The measure of mans natural power of knowing or judging of things is his participating of those things (in some degree) with God, in whom they are as in the Fountain. So that the man may finde, and behold them *Sect.* 3.

in

in himself as truly, though not as eminently, or in the same degree, as they are in God.

For certainly, if a man denudate of all experimental, acquired, revealed knowledge, of all forein helps, left onely to himself as a man endued with Reason, should be questioned in any thing, and supposed able to express his Conceptions, he would be fain to fetch out every word that he said from within him, say onely what his own heart could discern within himself; otherwise he should be supposed to answer more then he had means to come to the knowledge of; the work done would be above the proportion of the means to it; the Conclusion would have more in it then the Premisses.

From hence follows this second Rule, That

Sect.4. Men are naturally able to judge onely of those things which by some sure connexion depend on those Attributes of God which are communicated to (and particularly by) men, and are the like (as far as the adumbration or transcript is to the Exemplar or Pattern) for kinde, though not degree, in man as in God.

Sect.5. Now all Controversies (*i.e.* all things subject to judgement) are reducible to two heads, Goodness or Truth; so that the Question now is, Whether *Right Reason can infallibly judge what is good or bad, true or false.*

And then to this I answer, First, concerning the first Head:

Sect.6. For a thing to be good morally (for Metaphysical Goodness is all one with Truth) depends, by sure connexion, from that eternal Justice which is primarily in God, that being the rule, as it is the Fountain, of all moral Goodness in men, or things; every thing being good, more or less, as it more or less partakes of that Justice which is in God.

Sect.7. Now this being one of the Attributes of God which are called Communicable, it is truly affirmed, That that Justice which is in God is the very same in substance communicated to men, though in a lower degree. And therefore it follows by the second Rule, That man, by the light of Nature and general Impressions, *i.e.* by a power of

of seeing whatsoever is within his Sphear, is enabled by God to judge what is just, what not, what morally good, what bad. And no man judges amiss in these things, but he that hath his judgement corrupted by some prepossession, or habitual vice, or present prevailing temptation; and therefore of moral Controversies, *i.e.* whether a thing naturally, or in it self, be good or bad, just or not, right Reason is a Judge.

Yet this with this Caution or Limitation, that it be *Sect.* 8. not extended to those things wherein the Law of Nature hath been elevated higher by any positive Law of Christ. For as right Reason cannot judge what is lawful in any particular Kingdom, because what Nature hath made lawful, the Municipal Laws of that place may have forbidden and made unlawful, (and that Right Reason cannot take notice of, unless it be told so:) so in Christ's Kingdom, the Church, when he hath forbidden what Nature had left free and unforbidden, Reason (untaught by Christ) cannot say that that is unlawful, yet generally will be found to bear that Testimony to Christ, that what Christ hath super-added to the Law of Nature, right Reason will of its own accord commend as best, or most laudable and excellent in them that doe it, though not knowing any Precept for it, it will not affirm that it is necessary, so as it cannot be omitted without sin.

Then concerning the Second Head, I answer,

That for a thing to be true, *i. e.* to have a Being either potential or actual, depends partly on God's Power, partly on his Will. In respect of its potential Being, it depends on his Power, in respect of its actual, on his Will. *Sect.* 9.

Now God's Power, though it may in some sense be *Sect.* 10. said communicable to the Creature, because all ability in the Creature is a gleam of infinite Ability in God, yet is not this so communicated as his Justice or Goodness was said to be. For Goodness in the creature is a kinde of image truly resembling the goodness in God, and that a kinde of natural image, as is the face in the glass, not a voluntary one, which hath its Being from the variable

Will of the Artificer. But power or ability in the Creature is not thus a natural image of God's Power, but as a reflexion of a thing which voluntarily and variouſly caſts it beams. Voluntarily, I ſay, becauſe the diſpenſing of his Power, either in manner or meaſure, is a free act of his Will; and variouſly, becauſe he doth it, firſt, unequally, and ſecondly, not ſo to any, but that he can (and ſometimes doth) withdraw or ſuſpend it when it is beſtowed: ſo that I cannot ſay, that as that which is juſt in God to be done, is juſt to be done by the Creature, ſo what is poſſible to be done by God, is poſſible to be done by the Creature.

Sect. 11. The reaſon of the not communicating of God's Power to the Creature as well as his Juſtice may be this, becauſe it conduced not to the end of the Creatures Creation, as the other did: for though God intended to make a Creature truly good and juſt, yet he did not truly powerful. Power indeed being in it ſelf not a vertue, as Juſtice is, nor in it ſelf morally good or evil, and therefore not ſo agreeable to the condition of a Creature, but rather indeed peculiar to the Majeſty of a Creator.

Sect. 12. From all this it follows by the ſaid ſecond rule, that man is not able to fathom Potential Truths, becauſe Power is not the ſame in Subſtance in God and in the Creature, and therefore by what is in the Creature he is no way enabled to conceive what is in God, and ſo conſequently to define of any Potential Truth, becauſe though it may not be wrought by any thing that is in the Creature, or within his ſphere of knowledge, yet it may be by God.

Sect. 13. All the natural Impreſſion or light that in this behalf a rational Creature hath is, that *two contradictories cannot be true at once*; and therefore I think all Principles that are not thought fit to be proved in any natural ſcience, (if they be truly ſo) may eaſily be reſolved into this one, *A thing cannot at once be and not be*. And this natural impreſſion riſes not from any obſervation of the power communicated to the creature, (for then ſtill it would hold, that though man cannot do Contradictories at once, yet

yet God may) but from a sight that this would be an effect of extreme impotency, more then is conceiveable in any Creature, and therefore cannot be imputed to God, who is conceived Omnipotent, nor consequently to man, unless God should take away all degrees of power quite from him, and then he should be annihilated.

Now for actual Truths already in Being, which are works either mediately or immediately of God's Will, our Reason is no farther judge of them then as God's Will is communicated to us by some Images or Pictures of it, either substantial and real, as when a thing done is presented to the faculty to which it is objicible, there a real image of God's Will is impresst in me, (and by that I may judge distinctly;) or when it is revealed to me either from God, or from any other Witness, of which in this matter I am convinced that he partakes of God's Veracity, *i.e.* would not lie to me, and this may be called an intentional Image of God's Will impresst in me. *Sect.* 14.

Thus may right Reason judge of things in Being, either because it is so really represented to the Senses, and that is evidence; or because it is either revealed or else attested by God, which Reason knows can neither erre nor deceive, and this is adherence; or because such a concurrence of Testimonies agrees to tell me so as I have no Motive or Reason to disbelieve, and this is humane Faith, (which may reasonably take place, until I either see somewhat, or receive somewhat by an higher Testimony revealed to the contrary) which also is weaker or stronger, according to the importance of the matter, authority of the Testifiers, my particular danger if I be deceived in it, &c. *Sect.* 15.

Hence the Conclusion is, That

Right Reason is able to judge of all merely Moral Objects, whether any thing be good or bad morally; of Natural Objects in matter of Fact, whether such a thing be done or no, by the help of the means specified, and by Discourse, and Analogy from things that we see are done, to judge that such another thing is possible. But of supernatural Truths, such things as it never discerned *Sect.* 16.

in Nature, either in the kinde or the like, it cannot judge any farther then thus: Either firſt, that though we cannot doe it, yet for ought we know it is poſſible (nay it hath a Being) with God; or ſecondly, that God hath affirmed it ſo, therefore I am ſure it is; or thirdly, what comes to me from Authority, that I have no reaſon to ſuſpect, but, on the contrary, concurrence of all Reaſons to be perſwaded by it; nay, there are ſome inward Characters in the thing it ſelf, that make me caſt off all jealouſie or doubt of ſuch affirmations, and therefore I believe it is ſo. But generally, and *in theſi*, it is no way Judge of theſe laſt kinde of Controverſies.

Sect. 17. And therefore though God, in moral Actions, even in himſelf, ſubmits and appeals to mans reaſon, *Iſa.* 5. 3. *Ezek.* 18. 25. yet in theſe latter he derides all thoſe that goe about to judge of them by Reaſon, 1 *Cor.* 1. 20. And agreeably Saint *Paul* in his Preaching the Goſpel, for the proving the truth of Chriſtianity, was fain, ſaith [a] *Origen*, to uſe a peculiar way of Demonſtration, firſt, by comparing of Prophecies in the Old Teſtament concerning Chriſt; ſecondly, by Miracles: but in Practical matters he appeals to that which was *written in every ones heart*, Rom. 2. 15.

[a] ἰδιότροπον περὶ τὴν τῶν δογμάτων ἀπόδειξιν βούλεται. Cont. Celſ. p. 4.

Sect. 18. To this purpoſe hath *Eulogius* an Oration againſt thoſe who think to be able to comprehend the true Theology of Chriſtians (*i.e.* Chriſtians Diſcourſes concerning the Perſons of the Deity) [b] by the Wit or Reaſon of Man; and *Photius* hath approved of that Diſcourſe of his, that he doth [c] *Talk of God piouſly and devoutly*, and ſet *Chriſtian Divinity a pitch beyond humane Wiſdom*, [d] *ſuperior to all other* [e] *artificial method, or rules of Art.*

[b] ἀνθρωπίνοις ἐπιχειρήμασι, p. 862.
[c] θεολογεῖν εὐσεβῶς καὶ ὁσίως.
[d] ὑπερτείνων τὰς ὑπὲρ ἀνθρώπους ἐννοίας.
[e] Vid. Juſt. Martyr. p. 5. & 6. A. & 8. C. & 9. A. So Juſt. Martyr. p. 275. A. *and for the* τρόπος τῆς θεολογίας p. 379. *So for the* θεολογία *of the union of Chriſt's natures*, 382. E. ἐκφυγὼν ἀπάτης τινὸς τέχνης ἐπιδείκνυσθαι, 386. B. 387. D 388. A.

Sect. 19. In ſumme, it is obſervable in the writing of the Scripture, that generally in defining theſe laſt ſorts of Truths, God's Authority is ſet down as the onely proof of what is ſaid, without uſing any other way of arguing,

or

or secular demonstration: All that is indulged to mens Reason being onely this; First, to consider whether it be not very equal and reasonable to believe God without any other motive or topick of proof, even in those things which are above or beside right Reason, nay, against the proposals of corrupt; and secondly, to search (by what helps soever a reasonable mans prudence and diligence can suggest, or furnish him with) which is that Word of God which contains these Revelations, which Reason tells them they must believe without farther reasoning.

But not to suffer my self to believe any thing (though revealed by the Scriptures) but what Reason otherwise would lead me to, is the same that *Celsus* perswaded the Heathens (of his side) to, against Christ, to † follow Reason and the rational guide in all the doctrines we receive, all error and deceit being, saith he, brought into the world by Faith; and that they that believed any thing without Reason for it, are like them that delight in Juglers, &c. and therefore he laughs at all those who requiring not Reason for what they believe, use this phrase, * ***Do not examine, but believe, thy Faith shall save thee,*** as men that are displeased with wisdom, and in love with folly. To all which *Origen*, as acute a Reasoner as any, opposes nothing but the Evidence of Prophecies, and the Word of God for this rule of Faith. Which if it be not simply believed without any Philosophical rational enquiry concerning the things affirmed in it, many will of necessity still wallow in Infidelity after all that God hath done for the rescuing them out of it, and onely a few finde that by rational search which before they believed by simple Faith.

Sect. 20.

† λόγῳ ἀκολουθοῦντας καὶ λογικῷ ὁδηγῷ, παραδέχεσθαι δόγματα, ὡς πάντως ἀπάτης γενομένης τῷ μὴ οὕτω συνεκτατεθεμένῳ τισί. *Orig. cont. Cels. p.* 8.

* μὴ ἐξέταζε, ἀλλὰ πίστευσον, πίστις σε σώσει σε.

CHAP. III.

Of the power of the Affections and Interests in matter of Faith.

Sect. 1. THE belief of Christianity being in the first Chapter supposed to be thus sufficiently recommended to the Understanding, which is a well-natured faculty, and very ready to hear Reason when it is offered to it: there is but one Obstruction possible, and that is from mens Affections or Interests, and that by two ways of proceeding; first, mediately, secondly, immediately.

Sect. 2. First, they work mediately by the Will, and have sometimes that unhappy influence upon that, as by their importunity to perswade it to interpose before the full Representment or Proposal of the object, and so to hinder the free access of the Argument to the understanding.

Sect. 3. Thus we see it often in prejudicate and passionate men, who are impatient of hearing or considering any thing that may dispossess them. And thus we see it sometimes in those of a better temper, who yet being unwilling to lose any Advantages which they can make use of to maintain their present perswasions, are so intent upon their own part of the dispute, that they do not receive the opposite Arguments with that equal Justice of improving them to the height with which they are offered, or to which, if it had happened that they had undertaken the maintenance of the other part, they could have heightned them. This latter, being not an effect of so great a distemper, is not so discernible (to our selves especially) as the other, but yet is a fault, and that of ill consequence, and a deviation from the rules of distributive Justice, which would allow as much of our Attention or Diligence to the improving of the Arguments of the one part as of the other, and expres as impartial a kindness to the Neighbor as to my self. And in all this the Will is culpable for being thus (more or less) instrumental to the Affections. And so it is Negatively also,

also, whensoever we do not use that industry of search as our condition permits, and the importance of the matter requires of us.

Sect. 4. But then, secondly, The affections and interests do themselves immediately, sometimes, perform their own business, they cloud and darken the understanding, and make it less capable and receptive of such Representations as are made to it.

Sect. 5. This made *Aristotle* to affirm, That Pleasures are in some men [a] corruptive of Principles, *i. e.* that those common dictates of nature, &c. which are by all unbyassed men naturally consented to as true, and unquestioned, do yet to voluptuous men (and the same holds in matter of fear and interest, and the other passions, and ill habits also) become matter of dispute, whether they be true or not: not because in Reason any thing can there be offered fit to infuse scruples into a rational man, or to combat with the far greater potency of Reason on the other side, which denominated them Principles; but because these rational dictates having somewhat in them which is contrary to, and unreconcileable with, passions and sensitive pleasures, those consequently that have indulged to them, and espoused them, as the most desireable things, do, for the enjoying of them, undervalue and despise the rational Arguments, which would cost them so dear (even the parting with their lusts) if they continued in that reputation which is due to them.

[a] ἀδιαβλητικὰ τῶν ἀρχῶν.

Sect. 6. Hence is it that the more prudent of Heathen Philosophers have proposed it as the best Preparative to the studying and search of Truth, to have mens Affections and Appetites well regulated first (though not by reading or studying the Books and Science of Morals or Ethicks, yet) by [b] Assuetude and vertuous Custome, by inartificial Precepts & sober Education, &c. moderating and tempering their Passions, and bringing them [c] to live Orthodoxly, [d] lest having their Reason

[b] διὰ ἀλλ' ἔθους σωφρονισμοῦ καὶ ἀτέχνου παιδεύσεως τὸ ἦθος ὑγιῶς διαζῆν.

πων. Simplic. in Categ. Arist. Anonym. Schol. in Categ.

[c] ὀρθοδοξαστικῶς ζῆν, καὶ τὰ Ἡσυχῆ Σταπλιήματα, τὰς περὶ τὸ σῶμα μετὰ τοῦ λογισμοῦ ἡσυχίας, τὰς περὶ τὸ σῶμα μετρίους καὶ ἀκριβεῖς ῥίψαμεν. Id.

[d] μὴ πεδοκαμόνων ὄντα τὸ σκάφος ὁ λογισμὸς ἡμῶν,

disturbed by Passions, they be not able to pass an exact judgement of things. And without this, say they, it is as impossible for a man to behold and judge aright of Truths (such Truths as have any thing any way contrary to Passions) * as for a man with sore eyes to behold illustrious splendid Objects, without being anointed or cured of their distemper.

* ὥσπερ ὀφθαλμῷ λημῶντι, καὶ οὐ κεκαθαρμένῳ, τὰ σφόδρα φωτεινὰ ἰδεῖν οὐκ οἶόν τε· οὕτω καὶ τῇ ψυχῇ μὴ τὴν ἀρετὴν κεκτημένῃ, τὸ τῆς ἀληθείας ἐπιστρίσασθαι κάλλος. Hierocl. in Præf. ad χρυσᾶ ἔπη.

Sect. 7. Accordingly it hath been observed in the first Ages of the Church, that luxurious and intemperate men were of all others most hardly brought to believe the Christian Doctrine of the Resurrection of the Body and Immortality of the Soul, because their carnal joyes being so material and gross, and contrary to what Christ hath taught of an Eternal Life, and of Spiritual Bodies, and Bliss, their being so deeply engaged and immerst in the former fortified them pertinaciously against all impression from the latter, and enabled them to hold out finally against the Belief of those Christian Truths which others of more ruly tempers, upon equal Reasons, and the same Representation, did most readily embrace and assent to.

Sect. 8. And it is worth our present consideration and enquiry, whether they which are now most willing to entertain doubts of the truth of Christianity, are either more sharp discerners of truth then all others that are not (or then themselves, before they) arrived to this pitch of *Stanchness* and *Scepticism*; or again, whether they have seriously spent any considerable time in reviewing their Principles, and, doing so, have sprang any special new Arguments which they had not considered before, and those of such weight with them, that they will contentedly expose themselves to all the torments of Hell (the sure reward of an Atheistical Antichristian life) upon the bare probability of those their Arguments, (which cannot be rationally done by them, unless their pretensions against Christian Religion exceed ours for it in strength of Credibility, as far as an eternal

eternal Hell exceeds thoſe ſhort ſufferings of this life to which Chriſtianity betraies us, or as an eternal ſtate of ſpiritual bliſs in Heaven doth ſurpaſs the tranſitory, unſatisfactory, ſhort pleaſures of ſin in this life;) or whether it be not really their freer indulgence to ſome Liberties which Chriſtianity admits not of, (and that more againſt light, and againſt the importunity of God's judgements, then before) or perhaps ſome change of affairs abroad, which hath made the practice of Chriſtianity a more inconvenient, coſtly thing, then it was wont to be; moſt men being willing to have the Advantages of Religion, as long as there be but few, and ſupportable, encumbrances that attend it, and after changing their opinion of it, when they have run any hazards by it.

Which truly is ſo far from being new or ſtrange, that it was a part of the Character that our Chriſt ſet upon himſelf and his Doctrine, both in that Parable of the *Seed that fell upon ſtony ground*, which is ſuppoſed to be ſcorched at the riſing of the Sun upon it, and by that cloſe of his anſwer to *John*'s Diſciples, *Bleſſed is he that is not ſcandalized at me*, fore-telling them that the moſt eminent and conſiderable danger to Chriſtian Religion is, That they which in proſperous times are forward Profeſſors of it, will, when their Religion begins to offer them ſmart, fairly forſake and fall off from it. *Sect.* 9.

Thus much hath been premiſed to this ſecond Head of Arguments, on purpoſe to ſhew the influence that matter of advantage may have on Belief; and that on either ſide, not onely where mens Intereſts do chance to thwart their perſwaſions, but alſo, and as diſcernibly, when they appear on their ſides, to aſſiſt and confirm them. *Sect.* 10.

For ſo certainly did the ſweetneſs and well-taſtedneſs of the *Manna* work as effectually on the Faith of ſome Jews, make them as willing to adhere to God and *Moſes*, in oppoſition to returning to *Ægypt*, as the new miraculous manner of the coming of that down upon them; and the *Milk* and *Honey of Canaan* were very good Motives, and Allectives, and Engagements to the Faith and Obedience of others: And ſo in like manner the carnality *Sect.* 11.

carnality of the paradise that *Mahomet* promised to his disciples hath much advanced the credit, and facilitated the belief, and disguised the grosness and absurdities of the *Alcoran*.

Sect. 12. And because Advantages are not to be disliked because they are such, but because they pretend and are mistaken to be such when they are not, and by so doing do rob us of those that are truly so, or that are infinitely weightier and more considerable; and because that which is really the most advantagious is always most rational, most prudent for man to chuse and pursue and aspire to; therefore it is that to the former Argument of the reasonableness of the ground or testimony on which we believe Christian Religion to be true, I now proceed to the advantages that those that embrace shall reap by it, both because most mens Objections against Christianity are founded in an opinion that it is not an advantagious Profession, and would have no other quarrel to it if they were satisfied that it were, and also because though advantageousness no way contributes to the making or proving a thing to be true or false, yet it doth to the making it more or less worth believing or embracing, (for every slight truth is not such) and so more or less fit to be set up in our hearts as our Religion.

Sect. 13. For that by Religion every man entertains hopes of acquiring somewhat of benefit to himself, and would not chuse to enter into those bands if he did not promise himself some advantage by it, is a *Maxime* which I shall not think fit to prove or confirm in this place.

CHAP.

CHAP. IV.

Of the Advantages of Chriſtian Religion in the groſs.

THere is nothing therefore after the teſtifying of the Truth ſo proper for this preſent diſquiſition, as the conſideration of the Advantages of Chriſtian Religion, and thoſe advanced above all other imaginable advantages of any other religion, as much as the credibility of Chriſtian Religion is above the credibility of any other that pretends againſt it. *Sect.* 1.

This I am by my premiſed Method obliged to conſider here onely as true in the groſs. And that will be done by this one conſideration, which hath been enlarged on * in other Papers, That the Precepts of Chriſt, eſpecially his ſuperadditions to the former Laws of *Moſes* and of Nature, are, beyond all the contrary Vices, or the lower degrees of the ſame Vertues, perfectly agreeable to Humane Reaſon, cultivated, and improved, and heightned by Philoſophy; ſo that that ſhall confeſs thoſe things to be ſtill moſt commendable and moſt excellent which Chriſt hath thought fit to command his Followers. This might be demonſtrated through all particulars: but I ſhall more ſtrictly reſtrain my ſelf to the Advantages of a Chriſtian life, by conſidering it firſt in order to outward, and ſecondly, to inward advantages. *Sect.* 2.

* Second Sermon on *Mat.* 11. 30.

The outward advantages are again more publick, or more private. Of the publick there is none ſure more valuable and more fundamental to all other then that of Peace; and that is ſo immediately and inſeparably annext to the Chriſtian Doctrine, that would men think fit to be guided by that Rule, were but Chriſt's Precepts conſtantly practiſed, there would be no occaſion of diſtemper or diſturbance through the world, either between Chriſtian Potentates among themſelves, or betwixt any Chriſtian Prince and the Subjects of his own Kingdom. *Sect.* 3.

First,

Sect. 4. First, In what state or condition soever a man is placed in any Nation, be he King or Subject, this commands him most strictly therein to abide with God; every man to content himself with his present portion, whether it be of Sovereignty, or of inferior estate under subjection. Then secondly, wheresoever the Supremacy of power is placed by the Laws of any Kingdom, there Christ requires subjection and non-resistance in all Subjects; and both by himself, and in the Writings of his Disciples, * repeateth and impresseth that far more earnestly on the Subject, then he doth the duty of Protection on the Supreme; and where they † conjoyn them both, there they begin constantly with that of Subjection in the Inferior, as being of more universal concernment to the Peace and Preservation of the whole, and as that which earns the Superiors performing of his duty, as a due reward to their Obedience. Thirdly, Christ prohibits self-love, thinking highly of ones self, all covetousness, ambition, animosities, revenge, doing or returning of injuries, whisperings, backbitings, distrusts and jealousies, all scrupulous preventions of remote possible dangers: and Fourthly, he commands doing as we would be done to, blessing of enemies, contempt of the world, not valuing any thing which is most tempting in it, and, above all things, pursuing of Peace with all men, (in the greatest extent imaginable) as much as in them lies, and whereever it is possible, even over the whole world. And fifthly, the Precepts delivered by Christ, (plain and intelligible to all) as they are a Standard by which every man is to measure his own actions, so are they also to examine others, and consequently they will fortifie against Seducers and flie Disturbers of a peoples Peace, if, according to Christ's Direction, we try them by their fruits, and reject and stop our ears against all those doctrines bring not exact Concordance to Christian practice along with them. And where these Precepts are put in practice, what possible inlet is there left for Disturbance or Sedition to enter?

* Mat. 22. 21. Act. 23. 5. Rom. 13. 1 Pet. 2. 13, 18.
† Eph. 5. 22, 25. & 6. 1, 4, 5, 9.
‡ Pet. 3. 1, 7.

Sect. 5. After Peace, Plenty is the most desireable publick good,

good, and that is hardly separable from the former; but, beside the Contributions which all the fomenters of peace have made toward Plenty also, Christian Religion hath peculiar waies of ascertaining any people of that, if its Laws be embraced and practised. For, first, Christ commands labour, and industry, and diligence, banishes the idle, as a * *disorderly walker*, disbands him as soon as he appears to be such. Secondly, he makes the rich man his Almoner or Steward to distribute to every mans wants as he is able: and as he blesses his liberality, and renders it the most probable course to make him rich; so he convinces him, that gathering and hoarding up wealth is the meanest, and, withall, the most disadvantageous folly, and that the onely real Commodity in riches is the Joy and Happiness of relieving others, and the enhansing of their future Reward by so doing. Thirdly, he forbids rapines, defraudings, gaining to our selves by any other mans losses: And fourthly, by putting the wealth of the world in a Channel, to descend from Superiors to Inferiors, from him that hath to him that hath not, from the part that is filled to that other that is emptied, he makes a certain Provision for every part of the body. And beyond all this, fifthly, he hath taught men, that all the good of Plenty is to be enjoyed in a Competence or a Sufficience, (and that there is onely more trouble, and more charge, and more fears, and more temptations annexed to any greater abundance.) And sixthly, he hath given all his faithful Servants assurance, that he that hath the disposing of all, and knows what they have need of, will never so destitute them that they shall want these necessary things. And when Plenty is thus interpreted, and these Provisions made for it, there will be little possibility that any people that live according to these Rules shall fail of that certain benefit of them.

* ἀτάκτως περιπατοῦντος 2 Thess. 3. 6.

Then for the private outward Advantages to every Christian liver, they will be as discernible also. And these are of two sorts, First, those that have an universal influence on the comfortableness and chearfulness of the

Sect. 6.

the whole life, without which neither health nor wealth nor any particular advantage will have any taſte or reliſh in them. Secondly, thoſe particulars of health, &c. Of the firſt ſort, I ſhall be confident to prefer the obſervance of one Chriſtian Precept, Attending to a mans particular Calling, which as it is the ſtrict duty of every Chriſtian of what rank or quality ſoever, ſo is it that which ſweetens the whole life to him that lives orderly according to that Rule. It is certain that Aſſuetude & cuſtom hath a moral efficacy in it to make every thing pleaſant that is accuſtomed, (were it not upon that ſcore, it is not imaginable that ſome ſins to ſome men, which have natural averſions to them, ſhould ever be taught to goe down ſo ſmoothly.) By this means buſineſs and bodily labour it ſelf, which at the diſtance ſeems moſt uneaſie to thoſe that have been brought up in it, proves moſt pleaſant and delightful. To ſuch an one idleneſs and want of employment is really the moſt uneaſie affliction of his life.

Sect. 7. And for him that is not brought up to either of theſe, yet we ſee by Experience, and are able to give the Reaſon of it, from the active temper both of the body and minde of man, that there is no ſuch conſtant torment as the not knowing what to doe with his time, the having his hours lie upon his hands; for the removing of which moſt of the vain or ſinful mixtures of our lives are ſought out, as cures or divertiſements, and having no real pleaſantneſs in them, do yet imitate ſome, by ridding us of the contrary uneaſineſs, the burthen of that idle time, which is made more ſupportable by ſuch varieties. Thus hath that uncharitable and very mean quality of cenſuring and backbiting and deriding of others become ſo frequent and faſhionable in the world, (ſo inſeparable from all our Converſations, the onely modern good Company, as it is called) onely becauſe many perſons have no other imployment for their time but that of talking; and of that ſort this is the moſt obvious to thoſe who have neither zeal enough to their own good, nor ſo much of friendſhip to thoſe with whom they converſe, as to make the faults of one another (in

(in order to the reforming or fortifying one another) the ſubject of their diſcourſe. To this and all other ſins and vanities of this nature, this duty of attending the Calling is a certain Antidote or Cure: The advantages of which cannot be more eminently exemplified then among thoſe men who by miſtake are conceived to have no Obligation of Calling upon them, I mean thoſe of the Nobility and Gentry in a Kingdom. I ſhall inlarge on this inſtance a little.

The Calling of thoſe that are not born to Eſtates or Poſſeſſions is generally acknowledged to be ſomewhat of Labor or Induſtry for the acquiring of wealth; and to them may reaſonably be confined that part of *Adam*'s Curſe (which is yet ſweetned to Chriſtians by Chriſt) that *in the ſweat of their brows they ſhall eat their bread.* But then thoſe that have ample poſſeſſions left them, ſufficient for themſelves and family, (and much more) and beſides, a perpetuity of that to their families for ever, are certainly under no ſuch obligation to labor, to encreaſe ſo fair an heap, or to ſpend that pretious time and ſweat and induſtry on the bringing more water into the Ocean, or indeed more weight unto that burthen of wealth which lies already an encumbrance (more commonly then a real advantage) on their ſhoulders. Their Calling therefore, without queſtion, conſiſts in the ſcattering, not encreaſing, in the diſcreet, charitable diſtribution of that early revenue which is committed to their ſtewarding, *i. e.* in the uſing that wealth (to the richeſt advantages they are able) to the ſervice of God. Such is the ſpending their time as Citizens not of one City, but of the World, enquiring what is the duty of mankinde, & how they may ſerve God chearfully in thoſe Precepts of Chriſt which are of the greateſt perfection, obſerving the wonderful things of God's Law, and the Harmony which thoſe notes of Diſcord make, which to the unskilful or untunable ear are ſo harſh. This and much more in reference to God: and then in order to men, the well ordering of that part of the Commonwealth wherein they are imployed, the relieving of thoſe that want, the attracting inferiours by Exhortation, *Sect.* 8.

hortation, Admonition, Correption, (but eſpecially by exemplary acts of all piety) to the practice of Chriſtianity, and, as much as in them lies, bringing vertue into countenance and reputation, into faſhion and credit in the world.

Sect. 9. That wealth and eminency of place are very proper inſtruments toward this end, will not be needful to be demonſtrated here; all that is ſeaſonable will be, to conſider what a Treaſure of Joy and Sweetneſs would come in to every ſuch perſon in a Kingdom by a conſtant chearful attendance on the ſeverals of this calling, every one of them infinitely more proportionable to the appetites of a generous ingenuous minde then any thing elſe which his ambition could ſuggeſt to him, nothing vulgar or mean in it: and (beſide all the particular delights in every act of each) the great tranſcendent comfort of having ſatisfied Conſcience, the not having lived an unprofitable burthen of the Earth, the having in ſome meaſure performed the task for which he came into the world, would be to him that comes to reap them unſpeakable raviſhments, though at the diſtance, perhaps, the ſenſual deſigner diſcerns not ſuch excellencies in them.

Sect. 10. Next are the ſeveral particular external advantages, as they are the deſired portion of every individual man, which (beyond all other prudential methods imaginable Obedience to Chriſt's Precepts provides for us. Of this ſort, firſt, the health of the Body (the foundation of all other outward comforts) cannot better be preſerved from diſeaſes, then by ſtrict rules of conſtant temperance and ſobriety, and of faſting and abſtinence ſometimes, of continence or conjugal chaſtity, of active and induſtrious purſuit of the buſineſs of the Calling; nor can it better be ſecured from wounds and maims and violent deaths, then by mildneſs, and quietneſs, and ſobriety, and bearing of injuries, all which are the ſpecial charges of Chriſtian Religion.

Sect. 11. The very ſame practices, beſide theſe proprieties of advantage to the health and eaſe and ſtrength of the body, have in them a far greater delight and pleaſure and grate-

gratefulness to the senses then any of the unchristian contraries. No pleasure in eating and drinking like that in the temperate feeding on the plainest, wholesomest diet, and so in the rest.

For Reputation, another special outward advantage, *Sect.* 12. it is clear, that besides that Christian Religion teaches every man to *think better of others then himself*, forbids judging and reproaching and backbiting, and so most certainly preserves that Jewel entire to every man; the practice of Christian Vertues commands esteem and value even from those which least exercise them themselves. The proud man cannot chuse but reverence the meek, the debaucht man the temperate, the greatest self-seeker him that most devests himself of all his self-interests. There are not three things in the World which so certainly bring a good reputation along with them, as Charity, and Humility, and Constancy; and these three are the prime commands of Christian Religion.

After the outward, I proceed to the inward ad- *Sect.* 13. vantages, the advantages of the Soul; and those either of this life at the present, or in order to another life.

The Christian Precepts tend evidently to the better- *Sect.* 14. ing of the Soul in this life: First, by purging it. The Heathen Philosophers, *Porphyrie* and divers others, especially the Pythagoreans, were much concerned in the pollutions of the Soul which they discerned, and beyond all things in the World desired and endevoured the purging them out, sought to Magick and Sorcery to that end, but terribly mistook in that way to it. Our Christ hath done this, by the Grace and Doctrine of Repentance, as far as is necessary for an inferiour State. And so, is foretold by the old Prophets under the style of [*the desire of all Nations*] and [*the expectation of the Gentiles*] as he that brought with him, in his precepts and in his graces, a full satisfaction to all the gaspings and thirsts of the most rational and earnest appetites about us.

Secondly, by cultivating it with all useful know- *Sect.* 15.

ledge and true wisdom. For such, by the Oracles own confession, is Practical Knowledge; and of that kinde all the Philosophers that ever were never ascended to so high pitches as Christ's one Sermon in the Mount hath done.

Sect. 16. Thirdly, by satisfying it, allowing it here those injoyments which of all others a rational Soul is pleased with. 1. The pleasures of friendship, of profitable conversation, admonishing and instructing one another. 2. The pleasure and special ravishment of relieving and refreshing those that want, of making a poor man happy. 3. The pleasure of contentment, and desiring nothing but what we enjoy. 4. The pleasure of victories, in resisting and overcoming temptations of all sorts, but especially of, *overcoming evil with good*. And whenever there is any unpleasant mixture, then 5. the pleasure of a difficult obedience, thereby to approve our love and zeal to him who hath given himself for us.

Sect. 17. And fourthly, by daily rewarding of it: 1. By the comforts and joyous reflexions of a good Conscience (as that is set off by the contrary Hell and and torments of a bad.) 2. By the several eases that the several Christian vertues give men here: the ease of patience, contrary to the uneasiness of rage; the ease of contempt of the world, contrary to the perpetual drudgery and toils of the worldling; the ease of the continent man, contrary to the flames and disquiets of the libidinous. 3. By the present experience of God's loving-kindness here, in answering of those Prayers which are useful for us, in denying those which would be hurtful, in restraining us sometimes, in exciting us at other times, in speaking peace to our Souls, &c. 4. By conversing with God by meditation, by thanksgiving, singing Hosannahs and Hallelujahs to him, the most joyous imployment in the world. Nay by a perpetual chearfulness, *rejoycings always*, which, as it would be another mans reward, so is it the duty of a Christian. 5. By the expectations of a reward in another life, which, though future, is yet by the benefit of two Christian vertues, faith and hope, fore-

foreſtalled, and anticipated, and made preſent to us. And all theſe, if there were not infinitely more, were ſure advantages enough to entertain a ſhort life of fifty or threeſcore years, and ſecure it from being wearisome to a Chriſtian, or from needing thoſe ſinful, ſhameful, unworthy divertiſements that all other ſorts of men, on purpoſe that their time may not lie upon their hands, are fain to ſeek out unto themſelves.

Laſtly, the Advantages which a Chriſtian reaps by Chriſt are in order to another life. And thoſe I ſhall beſt repreſent to you by ſhewing theſe two things. 1. The Valuableneſs of the Reward promiſed by Chriſt, and aſpired to by Chriſtians, infinitely above all other rewards that any other Religion pretends to beſtow upon men. 2. The Attainableneſs of that Reward, and the blame that will light on none but our ſelves, (ſo that we ſhall be bound to acknowledge our ſelves moſt ſtupidly wretchleſs and irrational) if we do not attain to it. *Sect.* 18.

For the former, the Valuableneſs of the Chriſtians future reward, infinitely above the wages of any other Religion, that will appear, 1. by the Immateriality, and 2. by the Eternity of it: Both thoſe it is defined to be by Chriſt, and by being ſo, is concluded to be an eternal, infinitely bliſsful ſtate. And that Chriſt ſaid true in that, need not again be proved, God himſelf having been proved to bear him witneſs, that all that he ſaid is true. The Immateriality of this reward demonſtrates it agreeable and proportioned to the nobler part of us, the upper or rational Soul; all other groſſer pleaſures, the *Mahumetans* enjoying of Women, and the *Jews* long life in a *Canaan*, being gratifications to the viler parts of us, our ſenſes or bodies, and to thoſe too in their vileſt ſtate, as they are natural, not as they ſhall be ſpiritual (and equal to Angelical) bodies. *Sect.* 19.

Having ſaid this, I need not adde the ſhamefulneſs and emptineſs and unſatisfactorineſs of all bodily pleaſures, proceeding partly from the covetous ingrateful condition of that beſt part of us, as the Heathens have ſtyled the body, partly from the great meanneſs and poorneſs and baſeneſe of all bodily contents, (ſo un- *Sect.* 20.

worthy to be the ambitions, or any thing but the ſervants and attendants, of the reaſonable Soul) and the inſtant ſatieties and irkſomneſſes that they alwaies are attended with, ſuch as nothing could make any mere man place any conſiderable value upon them, were not he either cheated into it at the diſtance by the falſe gloſſes that other men put on them, and by ſeeing what hazards are willingly run in purſuit of them; or were he not early engaged in an habitual indulgence to them, which makes that difficult to part with which he hath enjoyed ſo long, and conſequently which imitates ſome pleaſure, (and is miſtaken for it) by the contrary painfulneſs of giving it over.

Sect. 21. Whereas on the other ſide the immaterial, ſpiritual, more ſublime ſatisfactions to the pure undefatigable Spirit, the rational immortal Soul within us, as they cannot be liable to thoſe baſeneſſes and emptineſſes, ſo neither are they in danger of thoſe ſatieties; and by ſatisfying and bleſſing that part of us which is infinitely moſt excellent in our natures, muſt of themſelves neceſſarily be concluded moſt ſuperlatively excellent, and deſerve, as ſuch, to be infinitely preferred and moſt valued by us.

Sect. 22. Having ſaid this one thing of the Immateriality of the Chriſtians future reward, and agreeableneſs to that part about us which alone is worth providing for (the happineſſes of the other inferior parts being conſequent to and included in this, and a proviſion withal being (by the wiſdom of our God) made for them that they ſhall no longer deſire or want thoſe enjoyments, which is perfectly the ſame, if not with ſome advantage better then if they had them) it is not poſſible any farther improvement or acceſſion ſhould be made to this reward, but onely by the perpetuating of it.

Sect. 23. And that is that other part of Chriſts Promiſe, That the bliſs which he thus beſtows ſhall in reſpect of its own plenitude never be exhauſted or diminiſhed, nor again, through the Repentance of the Donor or the envie of any other, ever be withdrawn or forced from us.

And

And this is a great Enhancement and Evidence of the Rationalneſs of our Religion, how ſevere ſoever Chriſts Commands or how rigid his Exactings are ſuppoſed to be, or what ſharpneſs ſoever we here are forced or permitted to endure in approving our Obedience to him. If there be any Difficulty in the Obedience, or Ungratefulneſs in the ſufferings of a Chriſtians life, yet the abundant recompence of the preſent advantages, and, after thoſe, of the Soul-raviſhing unſpeakable bliſs (infinitely above the weight of the hardeſt or rougheſt part of Chriſts task of Performances, and above the proportion of the ſowreſt portion that any pious man taſtes in the Afflictions of this life) were they ſuppoſed to be of the ſame equal duration, would make our Hopes and Patience and Perſeverance perfectly rational, according to the balances with which indifferent men weigh, or Husbandmen labor, or Merchants traffick here on Earth. *Sect.* 24.

But when to every minute of a pleaſant not painful Obedience, to every mite of Preſſure (which God that ſends gives ſtrength alſo to bear chearfully, makes matter not of Patience, but Victory and Rejoycing to us) there is moſt immutably aſcertained to us by Chriſt an *eternal* (ETERNAL) *weight of glory*, how impoſſible is it that thoſe few ſour drops of ſo ſhort tranſitory Obedience and Patience ſhould not be drowned and loſt in that vaſt Ocean, whereinto within a while they ſhall be really, and at the inſtant, by Faith and Hope, they are (in Effect and by Equivalence) poured out? *Sect.* 25.

If there be any thing now left diſputable in this matter, it muſt be, whether it will not be juſtly deemed irrational that God ſhould ſo over-heap his meaſure, ſo over-proportion his wages to us, reward that ſo glorioufly, which, if there were never a Heaven hereafter, were at the preſent reward ſufficient to it ſelf, and infinitely preferrable before the condition of any other mans life. But the advantage of that being on our ſide, we ſhall have little reaſon to diſpute or complain of it. *Sect.* 26.

Sect. 27. The onely thing imaginable to be replied will be, that Chriſt's inflictions are as immaterial and as eternal as his rewards; and the reaſon not preſently diſcernible, why our ſhort, empty, nauſeated pleaſures, the ſins of a ſhort life, and the joyes of thoſe ſins far ſhorter then the ſhorteſt life, ſhould be puniſhed ſo ſadly and ſo eternally. This ſcruple of the Atheiſt hath been ſearched to the bottome and anſwered * in other Papers; and the brief of it is this, That the choice being referred to us to take of the two which we beſt like, *Eternal death* ſet before us on the one hand, to make *Eternal Life* the more infinitely reaſonable for us to chuſe on the other hand, and the eternal Hell (whenſoever we fall into it) being perfectly our own Act, neither forced on us by any abſolute decree of God's, nor irreſiſtible temptation of the Devil, nor our own fleſh, but as truly our wiſh and choice and made purchaſe, nay, much more truly and properly then eternal Heaven is (when our Obedience is firſt ſo wrought by God's Grace, and yet after that ſo abundantly rewarded by the Doner,) it is certain that if there be any thing irrational, it is in us unkinde and perverſe Creatures, (ſo obſtinate to chuſe what God ſo paſſionately warns us to take heed of, ſo wilful to die, when God ſwears he wills not our death) and not in him, that hath done all that is imaginable to be done to reaſonable Creatures (here in their way or courſe) to the reſcuing and ſaving of us.

* Pract. Cat l. 5 Sect 4. p. 352.

Sect. 28. And ſo this hath by the way demonſtrated alſo the Attainableneſs of that reward, and the no-kinde of fault of God's (he hath ſent his Prophets, his Son, his Spirit, his Miniſters, his Mercies, his Judgements, all ſorts, and new Methods of working Deliverances and Salvations for us, and all ſlaughtered and crucified and grieved and abuſed by us) but all merely of our ſelves, if through our irrational prides or ſloths we do not attain to it. I ſhall not need therefore farther to inlarge on that, eſpecially having * elſewhere abundantly demonſtrated the truth of it.

* Pract. Cat. Sect. 1. p. 6.

CHAP.

CHAP. V.

The Exceptions against some particulars in Christian Religion; and 1. *God's Dispositions of Providence.*

IT now remains that I proceed from the gross to the retail, from the general to the particular view, and consideration of those particular Branches of Christian Religion which seem to men at this time to be least supported with Reason. And they will be of two sorts, either concerning God's Providence, or concerning God's Commands now under the Gospel. The first concerns his wisdom in dispensing the things of the World among men, the second his choice of duties wherein to exercise us. *Sect.* 1.

For the first of these, it will briefly be reduced to this question, Whether it can be deemed rational that Injustice should prosper, and Patience never be relieved or rewarded in this life; as it is everywhere taught to be the Method of God, and is most eminently exemplified on Christ himself in his own person in the Gospel. *Sect.* 2.

Where first, if the Question were, Whether Injustice could be really favoured by God, or by him so approved and encouraged, as to be thought worthy of any the least reward, though but of a Cup of cold Water, by him, or (as consentaneous to that) Whether Injustice by going unpunished here, and by being triumphant in this World, might be thence concluded to be an act either of Sanctity or of Innocence, owned and commended and justified by God by its thus prospering; I should then, I confess, acknowledge this to be irrational, and not plead or undertake to be the advocate of that Religion which should teach one such Doctrine as this. *Sect.* 3.

For this were to make a God (who by being such is supposed to be of an immutable Will and Justice) *Sect.* 4.

to become inconstant and contradictory to himself, to forbid oppression as contrary to his Will, and yet, without making any change in the matter (without withdrawing what he hath given to one, and disposing it to another, as in the case of the *Egyptians* Jewels and the *Canaanites* land) to reward it as agreeable to his Will; to pronounce that no *covetous person*, without Repentance, *shall inherit the Kingdom of Heaven*, and yet to give the covetous, beside an infallible title to the Kingdom of God, continued to him as a special Saint of his, the addition of all the blessings of this life. In a word, this were the same irrational thing as to affirm that Thief which prospered in his assault and actually robbed the Traveller, and perhaps killed him too, to be by that means turned honest man, and that nothing but miscarrying in his attempt could denominate or demonstrate him a thief; that no sin were any longer a sin if it were once acted, no oppression any longer oppression if it were permitted to come to its fulness; that every the foulest violence, as soon as it were come to the height, bearing down all the resistances of Divine and Humane Laws and force, did then presently cease to be violence, and by being the lowest fiend in Hell commence *ipso facto* the most rewardable Saint. And therefore the onely Religion that hath been known in the World to maintain and countenance this, that of the Turk or Mahometan, I profess to believe absolutely irrational.

Sect. 5. But for Christianity, that is so distinctly contrary to this, that the great fundamental History upon which all our Religion at once is built, is the most lively example and doctrine of the contrary. For when Christ himself was delivered up into the power of wicked men, and by them arraigned and reviled and crucified, not onely the Disciples which were his constant attendants, but his Army of Myriads of Angels that were always at his command, doing nothing toward his release, when this consultation of the *Sanhedrin* became successful and obtained the desired event against him (the highest and most prosperous oppression of the great-

est

eſt innocence and vertue) then, though there were more circumſtances which might affix this on God his Father, and ſeem to draw him into partaking in it, then we finde recorded of any or all other ſinful actions (as that God's Hand and Counſel did foredetermine this to be done; that God foretold it by all his Prophets, and from the certainty that they could not lie, doth, when it is done, conclude that Chriſt *ought thus to ſuffer*; that they that did it, even the chief Rulers of them, had the excuſe of ſome ignorance, untill God's raiſing him from the dead diſpelled this miſt from before their eies; that what God had thus foretold and predetermined, *viz.* that Chriſt *ſhould ſuffer, he had thus fulfilled*, Acts 3. 18. that he that ſuffered voluntarily *laid down his life*, and by a ſpeedy taking it up again was freed from the ſaddeſt part of death, the remaining under the power of it, nay was in the iſſue ſo far from being the worſe for ſuffering, that beſides the glorious advantages that came to his Diſciples and children by it, he himſelf was in that humane nature of his highly rewarded and exalted for this his ſuffering; though, I ſay, all theſe circumſtances concurred to make the injury leſs, the crime more excuſable, and altogether more fit and more honorable to be charged upon God, and ſo to turn it from the crime of murther to the vertue of obedience to God's will and charity and benefaction to mankind, and even to him that ſuffered) yet this one act of the Jews, their doing againſt the expreſs Command and will of God, that thing which yet was by God * *determined to be done*, their crucifying an innocent perſon, that deſired nothing but their amendment, their committing that act which by God was forbidden under the Commandment of Murther, is thought fit by that God whom the Chriſtians worſhip to be puniſhed moſt prodigiouſly and exemplarily, that ever any ſin of the deepeſt die and the moſt miſchievous effects was ever puniſhed, even with the utter deſolation of the whole Nation, and all the prodigies that have been read of, the greateſt pomp of aggravating circumſtances, the calling Heaven and Earth together, to make the execution of theſe crucifiers

Acts 3. 17.

* ὡρισμένη βουλῇ.

fiers the more ſolemn and remarkable. So far is Chriſtianity from owning any ſuch irrational doctrine as this.

Sect. 6. But this being thus diſclaimed, and the Doctrine which is acknowledged to be Chriſtian being cleared to be onely this, that in God's diſpenſations and Providence, and governing of the World under the Goſpel, it is not unuſual for injuſtice to proſper, and patience and innocence never to be relieved or rewarded in this life; this I ſhall now aſſume on me to clear to be perfectly reaſonable; and it ſhall be by thus taking it aſunder.

Sect. 7. Firſt, That wicked men ſhould be permitted to be wicked, when all fair rationable means have ſucceſſefly been uſed to bring them to repentance, to reſtrain them from waxing worſe and worſe; that they that will not mend by all the probableſt and moſt effectual means, ſhould at laſt be left to themſelves and become incorrigible; that God ſhould not proceed from perſwaſion to violence, and force them to be good (contrary to the nature of man in this his ſtate of proficiency, who was created with a will or freedom of doing evil if he pleaſed, and contrary to the nature of free and rewardable goodneſs, which if compelled ceaſeth to be ſuch) who will not be reſtrained from evil without force: This will never be deemed rational in God, who hath another Tribunal to arraign & puniſh thoſe who will not ſubmit to Exhortation and Diſcipline here. But on the contrary, it will very ill become the ſervant of God, for his own eaſe and ſecurity, to wiſh the diſturbance of that method of God with mankind, to expect that man, which when he was in innocence was created with a liberty to chuſe the evil, ſhould now amidſt the briers and thorns, after the provocations of a long vitious life, have ſuch ſhackles laid on him, as that he ſhould not be able to break God's Bands and Laws; and all this onely that the good man may be protected, who, if he be not, knows that 'tis farre more for his advantage then if he were.

Sect. 8. Secondly, That they which are wicked and have caſt off all reſtraints of Divine and Humane Laws, which break

break through all the ties and securities that promises and oaths can lay upon them (the greatest protection for innocents that any Religion or Law hath ever provided for them) should by these advantages above other men, be able to over-reach and defraud others; and by this means having acquired a power of hurting, should, when they have it, make use of this power to doe what is most agreeable to their lusts and interests to doe: This again hath nothing in it strange or irrational: It is far more strange that it is not alwaies thus, that (wicked men allowing themselves all the liberty, and being by their very sins furnished with all armor and instruments to work their will, and all innocent men, that resolve to continue such, being by this means disarmed and naked before them) the wicked should not get the whole World into their possessions.

This certainly were to be expected, and by this means all that have wicked inclinations would in any humane likelihood be incouraged to act to the height of their power of hurting, were there not a peculiar hedg of Providence to defend the meek, without any of their own (considerable) contributions toward it, to guard them wonderfully in the open field without any visible means of doing it. And if this shall otherwise happen at some one time, perhaps but once in many ages, and that for some very great end, in God's wisdom more considerable to the Godlike Government of the whole world, then the miraculous rescuing of a few meek innocents from a short oppression (in earthly things which are not worth the possessing) could be deemed to be; there is sure no great wonder in this, nothing irrational in the sometimes permitting of it. *Sect.* 9.

He that were secured in his inheritance in a quiet Kingdom as long as any man injoyed his own, as Majesty were permitted on the throne, or Law and Justice on the Bench, would never desire a fairer conveyance, or a longer lease of the most valued possessions of this life: and this security remains to the meek man, though once in many Ages it may have happened not to prove good unto him. *Sect.* 10.

And

Sect. 11. And as there hath been nothing ſtrange or irrational on the part of the wicked oppreſſor that proſpers; ſo next, on the part of the patient or ſufferer that ſmarts under him, there will appear to be as little.

Sect. 12. For firſt, Abſolute innocence is a thing which (ſave in the perſon of Chriſt) hath never been met with in Man or Woman on the Earth; and therefore he that is guilty of no fault in one particular may yet be culpable and puniſhable in many others: he that is legally poſſeſt of an eſtate, and hath done nothing to forfeit it in Law, may yet have ſinned againſt God, and ſo have puniſhments due to him from that eternal Juſtice; which if they fall upon his body or eſtate in this World, there is nothing irrational in that; but eſpecially if ſo light a diſcipline may paſs for all the revenge, and (through the ſufferings of Chriſt, and interpoſition of Mercy) avert all future puniſhment, and be accepted in commutation for the torments of another Judicature, this ſure is all the charity and bounty in the World, that may be admired, but not complained of as unreaſonable.

Sect. 13. Secondly, That thoſe that for their other faults might juſtly be puniſhed, ſhould have this puniſhment inflicted on them by thoſe which themſelves are wicked, and are actually ſuch in thus afflicting them, if this ſeem to have any thing unreaſonable in it, it will ſoon be anſwered by the neceſſity of the matter, which makes it impoſſible for any but wicked men to be imployed in it. The *Iſraelites* were once uſed to root out the Nations, but that by an infallible Commiſſion from God the Supreme Law-giver (and whoſe Will being once made known overrules all former Laws) and the univerſal Owner and Diſpoſer of all the World and the poſſeſſions thereof: And by this Commiſſion this became to them not onely lawful, but neceſſary, an act not only of Juſtice, but of Obedience. And ſo upon the like Commiſſion, the *Levites* killing their Brethren was an act of Sanctity, a conſecrating themſelves unto the Lord; thoſe bloody Sacrifices were in a manner the Ceremonies of their Conſecration to their Prieſts Office.

But

But then, firſt, all this depended upon the infallible validity of their Commiſſion, which had it been falſly pretended by them, or had they not been aſcertained that it came from God, their actions had been as ungodly and murtherous as *Abraham*'s ſacrificing his ſon muſt have been deemed without the like Commiſſion. And ſecondly, this Commiſſion was by no means to be enlarged to any other, but thoſe particular ſubjects or matters to which it was given. The Jews might not at that time have deſtroyed or invaded any other Nation upon the face of the Earth, nor might the *Levites* at any other time have killed their Brethren on ſtrength of that command; much leſs may any other People of any other Nation on ſtrength of that example. And ſo now that ſuch Commiſſioners are out-dated, when all is left by God in the hands of ſtanding Laws, in oppoſition to new Revelations, and conſequently when that which is moſt juſt for me to ſuffer, or God to permit, (or by proſpering in him to inflict on me) is moſt injurious in him that doth it, were it not perfect fury, much above the pitch of irrational, to demand that God's deareſt Children ſhould act as the vileſt men? to require ſuch explicite contradictions, that none but godly men ſhould be permitted to oppreſs, to kill, to commit Sacriledge, to lay waſte, and to deſtroy, to break all thoſe Commandments of God, which he that doth, *ipſo facto* ceaſeth to be godly? If there be any wickedneſs to be done in a City, ſhall the righteous be the onely men to doe it? this were worth wondering at indeed. But for the wicked, whoſe trade it is, whoſe joy of heart to be thus for ever occupied, he is in his element, he needs no call or incitation to doe it. The turning him out of that office and employing any body elſe were the greateſt unkindeneſs to him, as the caſting the Devils out from tormenting the man was by them looked on as the *deſtroying them before their time*; whereas the Angel of Light would have looked upon it as a degree of Hell, had he been ſent in on that errand to torment him.

Thirdly, beſide the perfect reaſonableneſs of having offenders *Sect.* 14.

offenders punished temporally here, (which were reasonable, if it were for ever in another World) there is a second, not onely Justice, but Mercy, in such Sufferings on whomsoever they fall. They are Admonitions, and Doctrines, and Spiritual Medicines, Disciplines of the Soul, to awake us out of secure, and stop us in wilful, sinning, and are by God on purpose made use of to that end, when Prosperity hath been long used and experimented to have no such auspicious influences in it, to be proper to feed and foment, very improper to starve or subdue enormities. And if the Physician administer a bitter Potion, if the Surgeon apply a Corrosive or Caustick, when Julips or Balsams are judged and proved to be uneffectual, sure it is not the manner of men to count such Methods irrational.

Sect. 15. Nay, it will be no *Hyperbole* to affirm, that the addition of such Documents as these may sometimes deserve to be preferred and more pretiously valued then all the Doctrines in the Book of God it self without these, one such seasonable Application then all other Receipts in his Dispensatory. The Word of God gives Rules of living to all men, but those so general and unapplied, that it is ordinary for passionate men not to see themselves concerned in them. These punishments and visitations will be able to bring home, and make us, while we are under the Discipline, confess that we are the very men to whom by peculiar Propriety they appertain.

Sect. 16. But there is yet a third sublimer benefit of such dispensations of God under the Gospel, which will render them abundantly rational. And that is the exercise of many Christian Graces of the greatest price in the sight of God, and such as shall be sure to be the most richly rewarded by him, which were it not for such changes as these would lie by us unprofitably; such are Patience, Meekness, Humility, Contentedness with whatever lot, faithful Dependence on God in all outward things, Thanksgiving for Plenty and for Scarcity too, a submitting to God's Will in suffering as well as doing it chearfully, yea, and to his Wisdom too, in resolving God's choices for us to be absolutely fitter for our turns

then

then any our own wishes; and lastly, that Wisdom which Saint *James* speaks of, the skill of Spiritual judging, which can really prefer this state of suffering for Christ (an excellence that Angels do not partake of) beyond any other state or condition of life. Jam. 1. 5.

Were it but onely for the Variety, that all the burthen of the day might not lie on those Graces which are exercised in fair weather, but that those other provided for the Storm or Winter might take their turns and give them some relaxation, this would be very rational and useful for us; as *Aristotle* saith, that the change of motions from up-hill to down-hill, and so back again, doth provide against lassitude, more then the constancy of any one, be it in the easiest, smoothest plain, because that laies all the burthen incessantly upon one pair of muscles without any relief or assistance from any other. But when withall every exercise of each of these Graces hath attending it an addition of more Gems in our Crown, more degrees of Glory in another World, (that I may not adde also of present Joy, and Satisfaction, and Ravishment in the present Exercises here) then sure the superfluities and pleasures of this life, the any thing that is ever taken from us by the Harpyes and Vultures of this World, are richly sold and parted with by the Christian (which knows how much, or, indeed, how little they are worth enjoying) if they may thus bring him in that rich fraight of never-fading bliss in another World. And this will serve for justifying the rationalness of God's dealing with us now under the Gospel in respect of his Providence. *Sect.* 17.

CHAP.

CHAP. VI.

The Exceptions against Christ's Commands.

Sect. 1. IT remains that I proceed to Christ's Commands under the Gospel, and shew the Rationalness of them.

Sect. 2. And having done it so largely already on the head of Advantages, I shall now onely descend to that one against which our Modern Exceptions are most frequently made, *viz.*

Sect. 3. The great Fundamental duty of *taking up the Cross to follow Christ, i.e.* of approving my Obedience to *Christ* in all and every particular, even when the extremest danger, the loss of my Life, is like to be the Price to be paid for it.

Sect. 4. The unreasonableness of this is argued and concluded from the contrariety of it to that Liberty of self-defence, and to that Law of Self-preservation, which nature is supposed to dictate to every man. And the shewing the weakness of this Objection will be a full vindication of the rationalness of the Precept.

Sect. 5. And this is done by putting us in minde what is meant by Self-preservation, and what by Nature, and what by Law. A man is made up of a Body and a Soul, a mortal and an immortal part, and those may be considered either severally or united: And consequently Self-preservation may be set to signifie any one or more of these four things. Either, first, the preserving that material mortal part of him from present hurt; or secondly, preserving the immortal part of him in well and happy being; or thirdly, preserving the present union of one of these with the other; or fourthly, the providing for the perpetual happy union of them eternally. The first is the preserving the Body, and with it the estate, and liberty, and reputation, &c. from present loss or diminution. The second is preserving the Soul in Innocence, or Vertue. The third is preserving of this Life of ours, which

which we live in the natural Body. And the fourth is, providing for a joyful Resurrection, and an everlasting Life attending it.

Then for Nature, that may signifie either blinde unenlightned Nature, which sees no more then the reflexion upon it self, and the Book of the Creatures, and Natural Instincts represent to it; or else Nature as it is enlightned by Revelation, *i. e.* by God's making known some things in his Word, which Nature had never known had they not been thus revealed: Such are the Doctrines of our Faith, and particularly the eternal rewards and punishments which are revealed to us in the Scripture. *Sect.* 6.

Then for Laws, those may be either absolute and peremptory, which yield not to any superior Laws; or else conditional and subordinate, when a superior Law doth not interpose to the contrary. *Sect.* 7.

To bring all this home to our present discourse. If by Self-preservation be meant either the first or the third notion of the *self*, the preserving my body or my life, then though it may truly be said that it is a Law of Nature, that men may, and that (when no superior Law requires the contrary) they ought, and are bound to preserve these imperfect mutilate selves, these bodies; yet then as there is a higher notion of a man then as that barely signifies his Body, his Soul being the far more excellent part of him, and the eternal union of Body and Soul together being most eminently the Notion that he is concerned in, so there must be a superior Law of Self-preservation then that which commands only the preserving the Body: and though bare unenlightned Nature, that is able to look no farther then this life, do not give any Law in this matter; yet Nature being supposed instructed in the Christian Doctrine, that there is another life of Body and Soul after this to last for ever, must needs be resolved to do it, it being impossible that reasonable Nature, when two things are represented so distant, as the life of a few years here in the midst of such sad mixtures, and an everlasting life hereafter in the fulness of all joyes, should not enjoyn *Sect.* 8.

the preserving of the latter, even with the contempt of the former, when the care of the former may bring any danger to the latter.

Sect. 9. The short of it is, That when eternal life is in the hand of Christ to give to them that continue obedient and constant to him, and to none else, and when the *fearing of them which can hurt and kill the body*, the caring for or preserving of this present life, doth at any time or in any case resist or obstruct the performance of that duty which Christ then requires or expects from me; there Nature commands me to despise the less and preserve the greater: and if it be not absolutely willing to Sacrifice the present to the eternal Life, and consequently to prefer the obeying of Christ to the preserving of this fading short life, it must acknowledge it self a blinde Heathen Nature, that knows nothing of an eternal future life, and of him that can *cast both body and soul into Hell*; or else an irrational wilde Nature, that knows these distances of finite and infinite, and doth not think them worth considering.

Sect. 10. It is therefore my most charitable opinion of those that object the Principle of Self-preservation to the Doctrine of taking up the Cross, and determine us free from the Obligation of paying obedience to Christ, when it cannot be done without endangering of Estate or Life, that they speak out of their memory onely, what they have read in Books of that supreme Law of the preserving ones self, but do not withall remember, that if that Self signified onely the Body, it was the Philosophy of them that knew nothing of the Immortality of the Soul or the endlesness of another Life; or if they were aware of the Christian Doctrines of Eternity, they never called the Body that Self that was to be so solicitously tended.

Sect. 11. And therefore it is observable in the first Ages of the Church, that those Hereticks that were enemies of the cross of Christ, that taught it to be [a] indifferent and

a ἀδιαφορεῖν εἰδωλοθύτων ἀπογευομένους καὶ ἐξομνυμένους ἀπαραφυλάκτως τὴν πίστιν καὶ τοῦ τῶν διωγμῶν καιρούς. Euseb. l. 4. Eccles. Hist. c. ζ'. τὸ ἀρνήσασθαι ἐν ἀνάγκαις ἀδιάφορον. Euseb. l. 6. c. λη'. *out of* Origen *on* Psal. 82.

lawful

lawful in time of Persecution to forswear and renounce Christ, and offer Sacrifice to Idols, were a sort of men (the *Gnosticks*) that immerst themselves in all unnatural filthiness, and depended not at all on the Promises of another life; and having first taught that Christ did not [a] really suffer in the Flesh, but onely in appearance, would not be perswaded that either he had any [b] need of their lives, or indeed exspected it from them, [c] being come, as they said, *to save their lives*, to die that they might not be killed. Where the mistake was clear and visible, that they thought they were these transitory Lives that Christ came to preserve, and not those other lives which were to be conveyed over to Eternity.

[a] ὡς ἀληθῶς, vid. Ignatii Epist. ad Smyrn. ὡς δὲ σαρκικὸν ἐφαντάσθησαν, vide Cyril. Hier. Catech. περὶ αἱρέσ. Non hîc, nec apud homines confessionem pu

rant constituram, se! in cœlo. *Tertul. cont. Gnost. c.* 10. [b] Nec Deus humanum sanguinem sitit, nec Christus vicem passionis, quasi ipse de ea salutem consecu urus exposcit. *Tertul. cont. Gnost. cap.* 15. [c] Semel Christus pro nobis obiit, semel occisus, ne occideremur: si vicem exspectat, num & ille salutem de mea nece exspectat? *Tertul. cont. Gnost. c.* 1.

The fate of those *Gnosticks* at that time was very remarkable, and that which will render our irrational fondness of these bodily lives yet more irrational. Their great care was to preserve their lives, and their prime dexterity in order to that, to comply constantly with the powerful persecutor; that was, especially, with the Jews; (for though the Sword was in the Heathens hand, yet the great malice against the Christians was in the Synagogue, from * thence sprang all the Persecutions.) To this end those *Gnosticks* took upon them to be great zealots for the Mosaical Law of Circumcision, and generally pieced with the Jews, and approved themselves to them. At last the Roman Army comes against *Jerusalem*, takes *Jews* and *Gnosticks* together, and destroyes them all: and so Christ was as remarkably a true Prophet in that as in any one particular, That *he that would save his life should lose it*, (that very temporal life, that all his compliance with the Jews was designed to save) *and he that would lose, i.e.* venture and *lay down his life for Christs sake, should finde it, i.e.* have it more probably preserved and continued.

Sect. 12.

* Synagogæ Judæorum fontes persecutionum, *Tert. lib. c.* 10.

tinued to him here, then they that were most solicitous for it, and, whether he lost or kept it here, have it restored to him to continue eternally.

Sect. 13. And if that promise of the Gospel have truth in any sense of it, then is the command no irrational command, of *taking up the Cross to follow Christ*, when he can, if it be for thy turn, accept of thy taking up the cross, without its bearing thee; or if he do not, can pay thee abundantly for what thou losest, reward thee with Eternity.

Sect. 14. If I could foresee any other command of Christ that could fall under our jealousie and censure, I should proceed to it, and be confident of approving it exactly rational. As it is, I am at an end of my designed Method, and am glad it hath been contrived into so small a compass, being now at leisure to retire to my Meditations, which will, I hope, be more calm, being thus disburthened; and make it my first Theme to discourse with my self, how extremely rational it is that those very turns of Providence which have been our great temptation, and, they say, made many Atheists among us, should be reviewed again, and upon second demurer thoughts engage and instruct us all to become more Christian.

Who is wise, and he shall understand these things; prudent, and he shall know them? For the waies of the Lord are right, and the just shall walk in them, but the transgressor shall fall therein. Hos. 14. 9.

FINIS.